

10-2003

# Final Report of the Wabanaki Studies Commission. 2003

Maine Indian Tribal-State Commission

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# **F i n a l   R e p o r t   o f   t h e**

# **W a b a n a k i   S t u d i e s   C o m m i s s i o n**

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*Submitted Pursuant to LD 291 to:*

Maine Department of Education  
Maine Indian Tribal-State Commission  
University of Maine System  
Aroostook Band of Micmacs  
Houlton Band of Maliseets  
Passamaquoddy Tribe  
Penobscot Nation

October 2003

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## **Acknowledgements**

The Wabanaki Studies Commission would like to acknowledge the contributions and support of several individuals and organizations. First and foremost, the Commission thanks and honors Penobscot Tribal Representative Donna Loring for having the vision to introduce LD 291 (An Act to Require Teaching of Maine Native American History and Culture in Maine's Schools) and for having the skill and persistence to guide this bill successfully through the legislative process.

The Commission recognizes and appreciates the cash and in-kind support it has received from the University of Maine System, the Maine Indian Tribal-State Commission, and the Maine Department of Education. It could not have functioned without the support of these organizations.

The Commission also thanks the local school administrative units that have supported participation by their teachers or staff who are Commission members. Allowing these teachers and staff time away from their own schools enables schools from throughout Maine to benefit.

The Commission is especially grateful for the contributions of the four federally recognized Tribes in Maine—the Aroostook Band of Micmacs, the Houlton Band of Maliseet Indians, the Passamaquoddy Tribe, and the Penobscot Nation. Their support of their representatives on the Commission and their feedback on drafts of the Concentrated Areas of Study and on this report have been especially crucial, because Wabanaki perspectives are essential to effective Wabanaki Studies in classrooms throughout Maine.

## **Section 1. Introduction**

### **A. Overview**

LD 291 (An Act to Require Teaching of Maine Native American History and Culture in Maine's Schools) was sponsored by Penobscot Tribal Representative Donna Loring, passed by the 120th Maine Legislature, and signed into law in June 2001 as Maine Public Law 2001, Chapter 403 ([Attachment 1](#)). The law that was enacted—referred to as LD 291 in this report—requires public schools to teach about Maine's native peoples (the Wabanaki) in grades K-12. To help prepare for implementation, LD 291 created a 15-member Wabanaki Studies Commission ([Attachment 2](#).) The law also required the Maine Indian Tribal-State Commission (MITSC) to convene the first meeting of the Wabanaki Studies Commission and to arrange for staffing. Meeting approximately monthly since October 2001, the Wabanaki Studies Commission has identified areas of study that should be covered in grades K-12; reviewed existing materials and resources about the Wabanaki that could be used in the classroom; and made connections with museums and other community resources that can support teachers.

The Wabanaki Studies Commission and the Native Studies Program at the University of Maine planned and held the first-ever Wabanaki Studies Summer Institute for teachers during the week of June 23, 2003. Two-dozen teachers from all grade levels and from throughout the State attended. Four Wabanaki scholars and several Wabanaki community members taught the teachers, and the Penobscot Nation invited the teachers to Indian Island for a traditional meal and to learn about Penobscot tribal agencies and programs.

The Legislature enacted LD 291 without any appropriation. Several contributors (MITSC, the Department of Education, the University of Maine System, the Tribes, and private donors) have pitched in voluntarily to support the work of the Wabanaki Studies Commission. Because the law specifies that Wabanaki studies is a required component of Maine Studies, local school administrative units are required to weave this into their Maine Studies curriculum and to cover costs within their local school budgets. Thus, in the long run there is a sustainable mechanism for financing Wabanaki studies in Maine's schools. However, school systems and teachers need support to help prepare for this significant change.

### **B. Significance of Law**

Most of the people of Maine have little awareness of the Wabanaki—the people who have been living here for 12,000 years. LD 291's significance is that it reaches educators and students in grades K-12 in public schools throughout Maine. It is the responsibility of the Wabanaki Studies Commission to identify materials and resources and suggest sample lesson plans that are accurate, culturally appropriate, grade level appropriate, and congruent with the Learning Results. Greater understanding, respect, and appreciation for the Wabanaki are the expected results as more and more students learn about the Wabanaki in the years to come. Maine is leading the way in the nation by requiring public schools to teach students about the contemporary issues, culture, and history of the State's native peoples.

### **C. Purpose of Report**

The Wabanaki Studies Commission is required to submit this final report to the Commissioner of Education, with a copy to MITSC, by September 1, 2003. The report explains the Commission's

process and includes recommendations and action steps to help school administrative units implement the law. Many of the recommendations and action steps focus on the Department, because it is responsible for the implementation of LD 291. However, the Department needs the support of others to help local school administrative units meet the requirements of the law. Thus, the report also includes recommendations and action steps for the Department's public partners in this endeavor—the University of Maine System, the Tribes, and MITSC.

## **D. Recommendations**

The Wabanaki Studies Commission offers eight major recommendations to implement LD 291, which are presented below. Section 7 of this report recommends the action steps that each partner in this endeavor will need to take in order to carry out the eight recommendations.

1. LD 291 should be implemented in every school administrative unit in Maine.
2. There should be vigorous efforts to get out the word about the law to local school administrative units.
3. The Wabanaki Studies Commission, which is the statewide steering process to support implementation, should continue beyond September 2003 for at least another year.
4. There should be ongoing efforts to develop and refine the framework for the Wabanaki Studies Curriculum, also known as the Concentrated Areas of Study.
5. State and local educational assessment activities should include learning measurements relating to Wabanaki Studies.
6. There should be statewide and regional resource development and coordination.
7. There should be ongoing in-service and pre-service professional development opportunities to help prepare educators to teach Wabanaki Studies.
8. There should be funding to help support the initial implementation of LD 291.

## **D. Organization of Report**

This *first section* of the final report provides an overview of LD 291 and the process that followed its enactment, the significance of the law, and the major recommendations flowing from that process. *Section 2* reviews the law and *Section 3* summarizes the work of the Wabanaki Studies Commission. This includes the Commission's development of the Concentrated Areas of Study, as well as their discussion about resources and training that teachers will need to implement the law. *Section 4* shares the highlights of the first-ever Wabanaki Studies Summer Institute held for Maine teachers. *Section 5* describes the plan—in the form of action steps—that the Department of Education and its supporting partners should take to implement the Commission's recommendations.

## **Section 2. The Law**

## **A. Wabanaki Studies Required**

LD 291 requires Maine schools to teach Maine Native American Studies (referred to in this report as Wabanaki Studies) by school year 2004-05. The underlying purpose of LD 291 is to educate Maine's school children about—and increase the public's understanding of—the Wabanaki people of Maine. As a required component of Maine Studies, Wabanaki Studies must address the following topics:

- Maine tribal governments and political systems and their relationship with local, state, national, and international governments;
- Maine Native American cultural systems and the experience of Maine tribal people throughout history;
- Maine Native American territories; and
- Maine Native American economic systems.

## **B. Commission Created; Responsibilities**

LD 291 creates the 15-member Maine Native American History and Culture Commission, now referred to as the Wabanaki Studies Commission. The Commission's mission is to help prepare for the inclusion of Wabanaki Studies as part of Maine Studies taught in Maine's schools. The law requires the Commission to:

- Assist school administrative units and educators to explore a wide range of educational materials and resources relating to Wabanaki Studies;
- Identify materials and resources for implementing Wabanaki Studies;
- Involve other knowledgeable organizations and individuals able and willing to assist with this work, including but not limited to museums and educators;
- Recommend a plan about how the Department can help school administrative units implement the law and criteria to identify units having difficulty meeting the instructional components of the law.
- Submit a preliminary report in early June 2002.
- Submit a final report by September 1, 2003 to the Commissioner of Education, with a copy to MITSC, including the recommended plan for how for how the Department can help school administrative units implement the law and criteria to identify units having difficulty.

## **C. Implementation Steps**

If a local school administrative unit determines that it is unable to implement instruction in Wabanaki Studies within existing state and local resources, it must present its findings and supporting evidence to the Department of Education. The Department must review the findings and evidence and, if necessary, assist the unit with planning for implementation. The Department must establish a plan by July 30, 2004 for assistance for the local school administrative units that are not able to implement Wabanaki Studies. This plan must be implemented during the 2004-2005 school year.

# **Section 3. The Commission and Its Work**



## **A. Members; Staff**

The Wabanaki Studies Commission includes the following members:

- The Passamaquoddy Tribe, Penobscot Nation, Houlton Band of Maliseet Indians, and Aroostook Band of Micmacs each appointed two Commission members. As required by the law, one of these members is a member of MITSC.
- The Commissioner of Education appointed six members, including an elementary school teacher, a middle school teacher, a high school teacher, a curriculum director, a superintendent, and an employee of the Department of Education.
- The Chancellor of the University of Maine System appointed one member.

The Commission is chaired by Maureen Smith, Ph.D. (Oneida), Director of Native American Studies at the University of Maine. James Eric Francis (Penobscot) provides part-time staff support under a contract with MITSC. MITSC also has provided staff support to the Commission.

## **B. Supporting Partners**

The Legislature enacted LD 291 without any appropriation. MITSC, the Department of Education, the University of Maine, the Tribes, and private contributors all have pitched in voluntarily to support the work of the Wabanaki Studies Commission. Over the past two years, MITSC provided \$6,000 in cash to the Commission; the Department contributed \$6,000 to the Commission and committed another \$2,000 for the Wabanaki Studies Summer Institute; and the University of Maine contributed \$35,000, including \$5,000 for the Commission and \$30,000 for the Summer Institute. All three organizations also have provided substantial in-kind support.

The law requires the Commission to submit a final report to by September 1, 2003. However, the Commission can continue to play a significant role over the next year by providing advice and support regarding implementation efforts and by pursuing and securing grant funds to support the development and dissemination/delivery of resources and training for teachers. The Commission has asked all three partners to continue their financial and in-kind support during fiscal year 2004.

## **C. Meetings**

Pursuant to the law, MITSC convened the first meeting of the Wabanaki Studies Commission on October 19, 2001 at the University of Maine in Orono and presided over the selection of the chairperson at this meeting. The Commission has met monthly thereafter. Attachment 3 is a summary of the Commission's meetings.

## **D. Vision**

During their early meetings, Commission members articulated a vision of what they hope will be happening ten years from now in Maine schools as a result of the implementation of LD 291. Their vision is included in Attachment 4. The Commission also identified a number of principles to guide Wabanaki Studies instruction:

- There should be a focus on the present of the Wabanaki people, as well as on their past.

- It is important to understand past and continuing contributions that the Wabanaki people make to Maine.
- It is important to understand that there is diversity among the four Tribes in Maine.
- Thorough study about the Wabanaki people involves consideration of ethical issues. It is important to make it safe to discuss stereotypes, racism, genocide, and other things that make people feel uncomfortable.
- Wabanaki Studies should be infused throughout Maine Studies.
- Wabanaki people must be involved centrally in designing curricula and in teaching about Wabanaki Studies. It is important to compensate Wabanaki people for their involvement in educating others.
- Teaching Wabanaki Studies should occur using a kaleidoscope of teaching approaches in a culturally competent manner both in and beyond the classroom.
- Training and support are essential to enable non-Native teachers to provide accurate, culturally competent information about the Wabanaki people.

### **E. Concentrated Areas of Study**

Members of the Wabanaki Studies Commission devoted much of their time to discussions about what Maine students should understand about the Wabanaki people. They approached this by looking at what should be taught and learned in each of the four topics specified in LD 291 (Maine tribal governments, culture and history, territories, and economic systems.) What emerged from these discussions was an outline of topics to be taught and learned that the Commission refers to as the Concentrated Areas of Study (CAS.) Included in Attachment 5, the CAS is an evolving list of topics. Continuing work is needed to make the CAS clearer and more user friendly for teachers.

During discussions about what students should understand, Commission members identified a number of teaching and learning issues to keep in mind:

- There tends to be an over-emphasis on artifacts in teaching about the Wabanaki people. The Wabanaki people and their culture are more than pretty, interesting objects.
- History sometimes tends to be a conglomeration of events and dates. It needs to come alive.
- Wabanaki Studies can challenge the notion that the victors write the history.
- It is important to incorporate oral histories and historical documents (such as treaties) into teaching.
- It is important for students to learn how to identify ethnic and cultural perspectives missing from historical accounts and to describe these points of view.
- The “culture circle” (Attachment 6) is an excellent model for looking at culture as an integrated whole, not as bits and pieces. Culture is a huge concept.
- It is safe to discuss some things about culture, but not others. Some parts of culture are private and spiritual.
- Everyone has a culture. Learning about another culture helps students understand their own culture.
- The issues of reality and authenticity are especially critical for culture.

- Simulations can be used to begin to understand complexities.
- Stories can be used to teach about the Wabanaki people.

*The Commission's recommendations relating to curriculum are included in Section 5, Subsections BC, C4, C5, D3, and E4.*

## **F. Relationship of Wabanaki Studies to Learning Results**

In 1995, the Maine Legislature enacted and the Governor signed into law landmark legislation establishing the system of Learning Results to be applied throughout the public school system in Maine (Public Law 1995, Chapter 629). According to *State of Maine Learning Results*, a 1997 document by the Maine Department of Education, Learning Results—

- Identify the knowledge and skills essential to prepare students for work, higher education, citizenship, and personal fulfillment.
- Are built on three premises: 1) all students should aspire to high levels of learning 2) achievement should be assessed in a variety of ways; and 3) completion of public school should have common meaning throughout Maine.
- Express what students should know and be able to do at checkpoints during their education.
- Serve as a focal point to develop consensus on common goals for Maine education, but do not represent a curriculum.
- Are guided by six key principles—each Maine student must leave school as a: 1) a clear and effective communicator, 2) a self-directed and life-long learner, 3) a creative and practical problem-solver, 4) a responsible and involved citizen, 5) a collaborative and quality worker, and 6) an integrative and informed thinker.

Because every Maine school must build its curriculum based on Learning Results, it is really important to link Wabanaki Studies to Learning Results. The Wabanaki Studies Commission decided to form its own vision first and then figure out how plug the content into Learning Results. They felt that Learning Results should not drive Wabanaki Studies, but should be used to ensure the broadest possible implementation.

Members of the Wabanaki Studies Commission expressed concerns about the lack of Native perspective in the development of Learning Results, the omission of important areas relating to the Wabanaki people, and the inclusion of culturally insensitive suggestions (for example, encouraging students to do a Native dance or other simulations.) They appreciate the Department of Education's understanding of their concerns and receptivity to their suggestions.

## **G. Importance of Assessment**

The Commission felt that to measure the success of the implementation of LD 291, it is essential to assess what teachers are teaching and what students are learning about Wabanaki Studies. This needs to occur at the state level (e.g. by weaving Wabanaki Studies into the Learning Results and asking questions about it on the MEAs) and at the local level (e.g. through assessments developed by local school administrative units.)

*The Commission's recommendations relating to assessment are included in Section 5, Subsections B7 and D7.*

## **H. Materials and Resources for Teachers**

The Commission discovered that there is a wealth of Wabanaki-related material scattered around in many places, and many Wabanaki people are potentially available to participate directly in the Wabanaki Studies initiative. The Commission has gathered an initial set of written and visual materials that can support teaching and learning about the CAS. The Commission urges the Department of Education and the University of Maine System to make these materials readily available to local school administrative units. The Commission also has identified tools for assessing the correctness, appropriateness, and authenticity of materials for use in the classroom and has been gathering sample units of learning and lesson plans. The Commission urges the Department to make these tools and samples available to teachers. In the coming year, the Commission plans to continue gathering and reviewing materials and resources and making exemplary materials and resources available for distribution to teachers.

A preliminary Wabanaki Studies resource list is included as Attachment 7.

The Commission believes that the most cost effective means of providing information about the Wabanakis to teachers is through a Wabanaki Studies Website. To create this Website, the University of Maine can build on the electronic bulletin board assembled by the Native Studies Program for the Wabanaki Studies Summer Institute that was held in June 2003 (see Section 5.) The Website should include such items as an overview of LD 291, the Concentrated Areas of Study developed by the Commission, reports by the Commission, a Wabanaki Studies resource list to support teachers, sample lesson plans, syllabi, original documents such as treaties, maps of tribal lands, information about speakers and resource people (including how to approach and contact them and the need to reimburse them), notes and tips to teachers about teaching Wabanaki Studies, and links to other helpful websites.

*The Commission's recommendations relating to materials and resources are included in Section 5 in subsections B8, C6, D4, E2, and F3.*

## **I. Professional Development**

Commission members have noted that there is a tendency to look at Wabanaki Studies primarily as a cognitive activity. However, the fact that there are many feelings and emotions that are part of this reinforces the importance of teacher training and other means of supporting teachers in the classroom. There is a strong interest in having Wabanaki people themselves teach Wabanaki Studies, but there are not enough Native people to go around to all the schools in Maine. Furthermore, Commission members believe that Wabanaki Studies needs to be a fundamental component of the curriculum, which only a classroom teacher can teach. This further underscores the importance of teacher training. Commission members strongly believe that both pre-service training and in-service training are essential to the successful implementation of LD 291. It is critically important for training to be institutionalized and ongoing.

*The Commission's recommendations relating to professional development are included in Section 5 in subsections B9, C7, D2, and F3.*

## **J. Commission's Next Steps**

LD 291 required the Wabanaki Studies Commission to complete its final report by September 1, 2003. The Commission completed a draft by this date, and then the Chair and staff met with the

major stakeholders to get feedback before submitting this final version. They met with the Commissioner of Education, the Vice Chancellor of the University of Maine System, MITSC, and representatives of each of the Tribes.

Much work remains to be done to implement LD 291 throughout the State. Thus, one of the recommendations of the Wabanaki Studies Commission is that it should continue working for at least another year. [Attachment 8](#) is a work plan to guide the Commission over the next 9 months as it supports the efforts of the Department of Education to comply with LD 291.

## **Section 4. Wabanaki Studies Summer Institute**

### **A. Purpose**

The Wabanaki Studies Summer Institute was held at the University of Maine campus from June 23 through June 27, 2003. It was specifically designed to improve implementation of LD 291 by training a core group of two dozen educators to serve as a local first point of contact about Wabanaki Studies and by providing a rich professional development opportunity to improve teaching and learning in Wabanaki Studies.

### **B. Who Was Involved**

The University of Maine's Native American Studies Program organized the Summer Institute on behalf of the Wabanaki Studies Commission. Co-sponsors included the University of Maine's Division of Lifelong Learning, Libra Professorships, Mainstay, MITSC, and the Department of Education.

Featured presenters included Marie Batistte (Micmac), Professor of Education; Dan Paul (Micmac), author, Bernard Perley (Maliseet), Professor of Anthropology; and Darren Ranco (Penobscot), Professor of Anthropology. Resumes for these Wabanaki scholars are included in [Attachment 9](#). In addition, several members of Maine's tribal communities served as invaluable resource people. The Institute students included primarily K-12 educators who will be teaching Wabanaki Studies or are involved with the education of Wabanaki students. They received college credit or continuing education units for their participation.

### **C. Activities and Schedule**

Summer Institute activities included a thorough training in Wabanaki culture, contemporary issues and concerns, and history through sessions involving many Wabanaki participants and guest speakers; a visit to the Penobscot Nation reservation in Old Town; sharing resources and best practices; discussing model programs; and participating in a public forum about the implementation of LD 291. The schedule for the Institute is included as [Attachment 10](#).

### **D. Feedback on Institute**

Sixteen participants completed an evaluation of the Summer Institute. Several people indicated that it was a privilege and an honor to participate in the Institute. Several stated that they were extremely impressed with the quality of the Wabanaki scholars and presenters. Here are some of their comments:

- This is the most intellectually and emotionally challenging and satisfying professional activity in which I have been involved.
- Scholars/presentations were highly thought-provoking and encouraged rethinking of assumed and historically constructed understandings.
- I have never been to an institute with this magnitude of quality presentations.
- The controversial issues panel was fantastic. They answered so many questions and were open to controversial issues.
- The session on stereotypes was conducted in a non-threatening way. The instructors created a safe place to reflect on our own embedded stereotypes.

Several participants noted that the personal, human dimension of the week was critical to its effectiveness. They said it was very helpful to have Wabanaki scholars and community members participate on the panels and in small group discussions. One person observed that “the panel of tribal members discussing culture was informative, touching, cross-gender, inter-generational, and put a human face on all of the previous discussions. This a painful topic and humanizing it prevents distancing one’s self or being overly ‘academic’ in digesting it all.” Several participants commented that they really enjoyed visiting the Penobscot Nation and appreciated the Tribe’s hospitality.

Participants also offered some suggestions, including the following:

- There should be a simpler application for the Institute.
- Readings for the Institute should be available much earlier so teachers can read them during April vacation.
- Teachers should have grade level peers at the Institute.
- Reflection time should be built in after listening to presenters.
- There should be time to work on lesson plans during the Institute while resources are available.
- There should be a suggested format for lesson plans so that a common set up and language are used.
- The role of small groups during the Institute should be clearer.

## **Section 5. Recommendations and Action Steps**

### **A. Eight Recommendations**

As presented in Section 1C, the Wabanaki Studies Commission offers eight recommendations to ensure the implementation LD 291. The law requires this report to include a plan about how the Department can help school administrative units implement the law. This plan is presented in the form of the action steps listed for the Department in Section 5B. While the Department is legally responsible for the implementation of LD 291, it needs assistance to do the job effectively. Thus, Sections 5C-5F describe how the Wabanaki Studies Commission, the University of Maine System, the Tribes, and MITSC can continue to support this initiative.

LD 291 specifies that this report should include criteria to identify local school administrative units having difficulty meeting the instructional components of Wabanaki Studies. The local units are supposed to inform the Department if they are not able to comply with the law, and the Department is

supposed to have a plan for the provision of assistance to these units. The Commission strongly believes that with the resources it has identified to support teaching and learning relating to Wabanaki Studies, all school administrative units in Maine can comply with LD 291. The Commission could think of no criteria that would legitimately exempt a local unit from meeting the requirements of the law.

### **B. Action Steps for Department of Education**

The Department of Education should carry out the following action steps to ensure the implementation of LD 291:

1. By November 15, 2003, send a formal notification to every local school administrative unit about the requirements of the law, including a copy of the final report by the Wabanaki Studies Commission. Inform the local units about funding sources to support teacher training and resources relating to Wabanaki Studies, such as—
  - a. Per Pupil Professional Development Funds for the implementation of Learning Results (PPPD).
  - b. Title V (Innovative Education) Funds, which are part of the No Child Left Behind Act.
  - c. Contractual agreements to pay course registration fees for distance learning courses or on campus courses for teachers' re-certification.
2. By January 12, 2004, require local school administrative units to explain how they plan to comply with the law and to notify the Department if they are not able to comply with the law. Determine how to help those reporting that they are "not able to comply" to comply.
3. Request a new position at the Department of Education in the State's biennial budget for FY 2004 and FY 2005 to coordinate the implementation of Maine Native American Studies. Meanwhile, assign a Department staff person to serve as the consultant to the local school administrative units about the law and to serve on and support the work of the Wabanaki Studies Commission.
4. Require local school administrative units to submit an annual implementation plan by May 1 of each year that includes goals that are consistent with the requirements of LD 291 and a description of how they will meet the goals.
5. Continue to work in partnership with the University of Maine System and MITSC to—
  - a. Identify potential sources of public and private funding to help support the initial implementation.
  - b. Support the work of the Wabanaki Studies Commission through cash and in-kind contributions.
  - c. Strongly encourage local school districts with representatives on the Wabanaki Studies Commission to continue to support participation by those representatives over the next year.
6. With regard to curriculum—
  - a. Share the Concentrated Areas of Study developed by the Wabanaki Studies Commission with local school administrative units and get feedback on it.

- b. Work with the Wabanaki Studies Commission and the University of Maine System to develop and fund a sample curriculum.
  - c. Add content areas relating to Wabanaki Studies to the Learning Results.
7. With regard to assessment—
- a. Involve representative(s) of the Wabanaki Studies Commission in any assessment revisions and activities, including Learning Results, MEAs, and outreach to local assessment activities.
  - b. Include questions relating to Wabanaki Studies in the MEAs.
  - c. Urge local school administrative units to include questions relating to Wabanaki Studies in their local assessments.
8. With regard to resources to support teaching and learning about Wabanaki Studies—
- a. Provide financial and in-kind support for the development of a Wabanaki Studies Website at the University of Maine. The Website should include at least contemporary and historical information about the four federally recognized Tribes in Maine, sample lesson plans, a resource list, and links to other websites.
  - b. Work with the Wabanaki Studies Commission to identify and include on the Website evaluation tools that classroom teachers can use to determine the cultural appropriateness of materials they have found.
  - c. Make sure that the State's laptop computer initiative is linked to the Wabanaki Studies Website.
  - d. Encourage and support the development of regional collaborative efforts and resource centers that make sample lesson plans, other written materials, videos, and CDs about the Wabanaki available for teachers.
  - e. Inform local school administrative units that Wabanaki people should be compensated when they visit or provide services to schools.
  - f. Distribute sample lesson plans, newsletters, and other information about Wabanaki Studies prepared and provided by the Wabanaki Studies Commission to local school administrative units throughout Maine, including to teachers who will teach this subject. Absorb the costs of such distribution and do not charge the Commission it.
  - g. Use the Department's own Website to help inform educators about the requirements of LD 291 and to highlight resources available to assist teachers.
  - h. Support organizations that have culturally appropriate materials and resources to support educators in the implementation of the law.
9. With regard to professional development—
- a. Collaborate with the University of Maine System on regional in-service training sessions and workshops to help K-12 teachers implement Chapter 503. During the 2003-04 school year, co-sponsor day-long sessions at several University of Maine System campuses.
  - b. Collaborate with the University of Maine System on the 5-day Wabanaki Studies Summer Institute for K-12 teachers in June 2004 and annually thereafter. Finance the Institute in partnership with the University of Maine System and fees paid by participants.



- c. Provide information about Wabanaki Studies through planned regional workshops with social studies teachers, middle school teachers, and educators involved in the laptop initiative.
  - d. Make sure people are qualified in Wabanaki Studies before they are certified as teachers.
  - e. Encourage every College of Education in Maine to report annually to the Department on the preparation in Wabanaki Studies they are providing to pre-service teachers.
10. Inform the media about efforts to prepare teachers and local school administrative units for the implementation of LD 291. Highlight local units that are particularly successful in and committed to their implementation efforts.

### **C. Action Steps for Wabanaki Studies Commission**

The Wabanaki Studies Commission should carry out the following action steps to support the implementation of LD 291:

1. Serve as the focal point for the ongoing steering process and meet at least quarterly to offer advice and assistance regarding the implementation of actions it has recommended.
2. Continue to include as Commission members K-12 educators, a representative of the Department of Education, University of Maine System faculty, and representatives of the four federally recognized Tribes in Maine. Invite other people who are seriously committed to the implementation of the law to participate in the Commission's committee work.
3. Organize a collaborative of organizations from throughout the State that have resources to support the implementation of LD 291—
  - a. The collaborative should meet at least quarterly with the Wabanaki Studies Commission to share information and coordinate efforts.
  - b. The organizations should include but not necessarily be limited to the Department of Education, the Native Studies Program and the Wabanaki Center at the University of Maine, the Colleges of Education within the University of Maine System, MITSC, the Maine State Museum, the Abbe Museum, the Hudson Museum, Northeast Historic Film, the Penobscot Museum, the Passamaquoddy Museum at Sipayik, and other interested organizations and individuals.
4. Continue to work in consultation with Department of Education, the University of Maine System, K-12 educators, and the tribal communities to simplify and refine the framework for the Wabanaki Studies curriculum (referred to as Concentrated Areas of Study)—
  - a. There should be information about the Wabanaki in general (e.g. the meaning of sovereignty, treaty rights, how native people are different than non-native people), as well as information about each of the four federally recognized Tribes in Maine.
  - b. There should be recommendations about how to infuse Wabanaki information in various subject areas (e.g. literature, history, science.)
  - c. There should be clear connections to the Learning Results.

- d. There should be recommendations concerning the number of hours required to teach Wabanaki Studies at various grade levels.
5. Review lesson plans and identify exemplary plans to share with K-12 teachers. Provide exemplary plans to the Department of Education for distribution in electronic form to local school administrative units throughout Maine.
6. With regard to resources—
  - a. Encourage the Tribes to gather names of tribal members who are willing to speak with K-12 students and/or consult with teachers in person. Also encourage the Tribes to identify tribal members who are willing to participate in recorded interviews that would be used to enrich Wabanaki Studies lesson plans in the classroom, since it is not possible for tribal members to go in person to every classroom in Maine. Work with University of Maine to make sure this information is included in the Wabanaki Studies Website.
  - b. Encourage each Tribe to make recommendations regarding culturally appropriate books, videos, CDs, and other teaching materials specific to the Tribe that should be included on the Wabanaki Studies Website. Work with the University of Maine to make sure this information is included in the Website.
  - d. Work with the University of Maine to identify and include on the Wabanaki Studies Website evaluation tools classroom teachers can use to determine the cultural appropriateness of materials they have found.
  - e. Encourage and support the development of regional collaborative efforts and resource centers to help teachers teach about the Wabanaki.
  - f. Explore making resources available through libraries in Maine.
7. With regard to professional development—
  - a. Work with the University of Maine System to develop:
    - guidelines for what existing teachers and pre-service teachers need to know in order to teach Wabanaki Studies;
    - a sample infusion model for pre-service education; and
    - a format/mechanism that Maine's Colleges of Education can use to evaluate the extent to which their students have gained knowledge about Wabanaki Studies.
  - b. In collaboration with the Department of Education, get on the agendas at educators' conferences and provide information about LD 291.
8. Engage in outreach efforts to get out the word about the implementation of LD 291, including—
  - a. Prepare newsletters and a succinct guide to LD 291 about the implementation of LD 291. Provide these to the Department of Education for distribution to local school administrative units, including to teachers who are likely to be involved in teaching Wabanaki Studies.
  - b. Inform the media about efforts to prepare teachers and local school administrative units for the implementation of LD 291.
  - c. Explore making information about LD 291 available through libraries in Maine.

#### **D. Action Steps for the University of Maine System**

The University of Maine System should carry out the following action steps to support the implementation of LD 291:

1. Continue to work in partnership with the Department of Education and MITSC to—
  - a. Identify and seek potential sources of public and private funding to help support the initial implementation, and
  - b. Support the work of the Wabanaki Studies Commission through cash and in-kind contributions.
2. With regard to professional development—
  - a. Work with the Wabanaki Studies Commission to develop guidelines for what in-service teachers and pre-service teachers need to know in order to teach Wabanaki Studies.
  - b. Prepare new teachers by infusing Wabanaki Studies throughout teacher education courses.
    - Form a work group including representatives of the Colleges of Education, the Native Studies Program, and the Wabanaki Studies Commission to figure out how to do this.
    - Make sure the work group consults with the Wabanaki Studies Commission through the Commission's representative(s).
    - Direct the work group to develop a format/mechanism that the Colleges of Education can use to evaluate the extent to which their pre-service students have gained knowledge about Wabanaki Studies.
  - c. Require the Colleges of Education report annually to the Chancellor of the University System and the Commissioner of Education about how they are helping to implement LD 291.
  - d. Organize five or six day-long regional in-service training sessions during the 2003-2004 school year at University of Maine System campuses to help K-12 teachers prepare for the implementation Chapter 503.
  - e. Host the week-long Wabanaki Studies Summer Institute for K-12 teachers in June 2004 and annually thereafter. Finance the Institute in partnership with the Department of Education and fees paid by participants.
  - f. Continue collaborative efforts among the Native Studies Program, the Maine Studies Program, and the College of Education at the University of Maine to develop how to teach Wabanaki Studies in person and through distance learning.
  - g. Promote distance learning for substantive content areas, not for courses about stereotypes and attitudes.
  - h. Continue to provide access to the "Introduction to Wabanaki Studies" through the Native Studies Program at the University of Maine, and encourage the Native Studies Program to develop a web-based course.
3. Encourage and support faculty to engage in scholarly work relating to Wabanaki Studies, such as further the development/refinement of the Concentrated Areas of Study, figuring out how to infuse Wabanaki Studies throughout other courses, and writing articles.

4. With regard to resources—
  - a. Use the materials gathered for the June 2003 Wabanaki Studies Summer Institute as the beginning of a Wabanaki Studies Website and provide financial support for the full development of the Website in partnership with the Department of Education.
  - c. Make sure that names of tribal members (gathered by the Tribes) who are willing to speak with K-12 students and/or consult with teachers in person and who are willing to participate in recorded interviews that will be shared with K-12 students and teachers are included on the Wabanaki Studies Website.
  - d. Note that Wabanaki people should be compensated when they visit or provide services to schools.
  - e. Encourage and support the development of regional collaboratives and resource centers.

#### **E. Action Steps for the Tribes**

The Aroostook Band of Micmacs, the Houlton Band of Maliseet Indians, the Passamaquoddy Tribe, the Penobscot Nation should carry out the following action steps to support the implementation of LD 291:

1. Continue to support the work of the Wabanaki Studies Commission.
2. With regard to curriculum—
  - a. Provide continuing advice on the cultural appropriateness of the Concentrated Areas of Study.
  - b. Identify tribal members who are willing to speak with K-12 students and/or consult with teachers in person. Describe their areas of expertise. Find out if and what they charge for their work. Forward their names and charges to the Wabanaki Studies Commission for inclusion in the Wabanaki Studies Website.
  - c. Identify tribal members who are willing to participate in recorded interviews that would be used to enrich Wabanaki Studies lesson plans in the classroom, since it is not possible for tribal members to go in person to every classroom in Maine. Forward their names to the Wabanaki Studies Commission for inclusion in the Wabanaki Studies Website.
  - d. Provide recommendations to the Wabanaki Studies Commission regarding culturally appropriate books, videos, CDs, and other teaching materials specific to each Tribe that should be included on the Wabanaki Studies Website.
3. Encourage and support the development of regional collaboratives and resource centers.
4. Encourage the Department of Education, in collaboration with the University of Maine System and other higher education institutions, to develop a process that ensures that pre-service and in-service teachers receive the training they need to teach Wabanaki Studies adequately.

#### **F. Action Steps for the Maine Indian Tribal-State Commission**

The Maine Indian Tribal-State Commission (MITSC) should carry out the following steps to support the implementation of LD 291.

1. Continue to work in partnership with the Department of Education, the University of Maine System, and the Tribes to support implementation.
2. Support the work of the Wabanaki Studies Commission through cash and in-kind contributions.
3. Help identify and apply for potential sources of public and private funding to help support the initial implementation, particularly resource development and professional development.
4. By June 1, 2004, assess the progress of the implementation of LD 291 and recommend actions that the Wabanaki Studies Commission, Department of Education, University of Maine, and the Tribes should take to help assure the timely and full implementation of the law.

Attachment 1

PUBLIC LAWS OF MAINE  
First Regular Session of the 120th

CHAPTER 403  
H.P. 255 - L.D. 291

**An Act to Require Teaching of Maine Native American  
History and Culture in Maine's Schools**

**Be it enacted by the People of the State of Maine as follows:**

**Sec. 1. 20-A MRSA ~~€4706~~**, as amended by PL 1991, c. 655, §4, is further amended to read:

**§4706. Instruction in American history, Maine studies and Maine Native American history**

The following subjects ~~shall be~~ are required.

**1. American history.** American history and civil government, including the Constitution of the United States, the Declaration of Independence, the importance of voting and the privileges and responsibilities of citizenship, ~~shall must~~ be taught in and required for graduation from all elementary and secondary schools, both public and private.

**2. Maine studies.** ~~A course in~~ Maine history, including the Constitution of Maine, Maine geography and environment and the natural, industrial and economic resources of Maine and Maine's cultural and ethnic heritage, ~~must be taught in at least one grade from grade 6 to grade 8, in all schools, both public and private .~~ These concepts must be integrated into the curriculum in grades 9 to 12. A required component of Maine studies is Maine Native American studies addressing the following topics:

A. Maine tribal governments and political systems and their relationship with local, state, national and international governments;

B. Maine Native American cultural systems and the experience of Maine tribal people throughout history;

C. Maine Native American territories; and

D. Maine Native American economic systems.

**Sec. 2. Maine Native American History and Culture Commission.** The Maine Native American History and Culture Commission, referred to in this section as the "commission," is established to help prepare for the inclusion of Maine Native American history and culture into the required course in Maine studies as specified in the Maine Revised Statutes, Title 20-A, section 4706, subsection 2.

**1. Membership.** The commission consists of the following 15 members:

- A. Eight members selected by the tribal chiefs and governors of the Passamaquoddy Tribe, the Penobscot Nation, the Houlton Band of Maliseet Indians and the Aroostook Band of Micmacs. At least one of these members must be appointed to serve from the Maine Indian Tribal-State Commission;
- B. Six members selected by the Commissioner of Education, including an elementary school teacher, a middle school teacher, a high school teacher, a curriculum director, a superintendent or principal and an employee of the Department of Education; and
- C. One member selected by the Chancellor of the University of Maine System.

**2. Duties.** The commission shall:

- A. Assist school administrative units and educators in the exploration of a wide range of educational materials and resources relating to Maine Native American history and culture;
- B. Identify materials and resources for implementing Maine Native American history and culture; and
- C. Involve other knowledgeable organizations and individuals able and willing to assist with this work, including but not limited to museums and educators.

**3. Convening the commission.** No later than 30 days following the effective date of this Act, the Maine Indian Tribal-State Commission shall call and convene the first meeting of the commission and preside over the selection of a chair.

**4. Reporting.** The commission shall report its findings to the Commissioner of Education for implementation and shall provide a copy to the Maine Indian Tribal-State Commission, regarding:

- A. Educational materials that are appropriate to assist school administrative units and educators in the State to include Maine Native American history and culture into the required course in Maine studies; and
- B. Opportunities for professional development, training and technical assistance that must be provided to assist school administrative units and educators in the State in implementing Maine Native American history and culture into the required course in Maine studies.

**5. Staff assistance and resources.** The Maine Indian Tribal-State Commission shall provide staffing assistance to the commission. Each entity appointing members to the commission shall reimburse its appointees to the commission for travel costs associated with participation in commission meetings and other activities of the commission. Each entity shall assist in identifying and securing resources to enhance the work of the commission.

**6. Implementation.** The commission shall provide a preliminary report to the Commissioner of Education for dissemination to educators in the State by June 1, 2002 and a final report by September 1, 2003.

**Sec. 3. Report must include plan to assist school administrative units.** The recommendations of the Maine Native American History and Culture Commission must include a plan to assist the Department of Education in helping school administrative units implement instruction in Maine Native American Studies. The plan must also include criteria to identify school administrative units having difficulty meeting the instructional components of Maine Native American Studies and the provision of assistance to these school administrative units. The plan for assistance must be established by July 30, 2004 and implemented during the 2004-2005 school year.

**Sec. 4. School to implement Maine Native American Studies subject to availability of funds.** Following review of the recommendations of the Maine Native American History and Culture Commission, school administrative units may not be required to take any action that necessitates additional expenditures from local revenues unless the Department of Education pays for 90% of the additional costs. Implementation of instruction in Maine Native American Studies is at the discretion of the school administrative unit if additional local expenditures are required for implementation and the department has not paid its share of the additional local costs.

A school administrative unit that determines that it is unable to implement instruction in Maine Native American Studies within existing state and local resources shall present its findings and supporting evidence to the Department of Education. The department shall review the findings and evidence and, if necessary, assist the unit in planning for implementation.

Effective September 21, 2001.

Attachment 2

**Wabanaki Studies Commission**

Maureen Smith, Ph.D., *Chair*  
(Oneida)  
Native Studies Program, UM  
Orono, ME

Barney Bérubé, Ph.D.  
(Department of Education)  
Augusta, ME

Roland Caron  
(Superintendent)  
MSAD 32  
Ashland, ME

Sue Desiderio  
(Maliseet)  
Houlton, ME

Mark Altvater, Lt. Governor \*  
(Passamaquoddy)  
Sipayik  
Perry, ME

Mary K. Griffith  
(Middle School Teacher)  
Freeport, ME

Mark Halsted \*\*  
(High School Teacher)  
Orono, Maine

Bernard Jerome  
(Micmac)  
Presque Isle, ME

John Bear Mitchell  
(Penobscot)  
Wabanaki Center, UM  
Orono, ME

Wayne Newell  
(Passamaquoddy, MITSC Member)  
Motahkmikuk  
Princeton, ME

Christine Petersen  
(Elementary School Teacher)  
Gorham, ME

William Phillips, Jr., Chief  
(Micmac)  
Presque Isle

Judy Pusey, Curriculum Office  
(Curriculum Coordinator)  
Bangor, Maine

Brian Reynolds  
(Maliseet)  
Houlton, ME

Rebecca Sockbeson  
(Penobscot)  
Multicultural Student Affairs, USM  
Portland, ME

*Staff*

Diana Scully, Executive Director  
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James Francis  
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\* Replacing Richard M. Doyle

\*\* Replacing Gail Rae Carter





Attachment 3

## **Summary of Meetings of Wabanaki Studies Commission**

The Wabanaki Studies Commission has held full-day meetings approximately once a month since its first meeting in October 2001. Commission members have discussed the following topics during these meetings.

During their *October 19, 2001* organizational meeting, which was sponsored by the Native American Programs at the University, Commission members engaged in a visioning exercise (how Maine's schools should be doing things differently in ten years); reviewed resources available and needed to support the work of the Commission; selected their chairperson; and began to discuss the operations of the Commission.

On *November 5, 2001*, Commission members reviewed a draft mission and vision statement for the Commission; shared their expectations about what the Commission will do; continued their discussion about operations (ground rules, process issues, possible subcommittees, and staff for the Commission); and identified a number of things that students should learn and really understand.

On *December 10, 2001*, they finalized their process for selecting a staff person. They also agreed to identify what should be taught and learned and what resources are needed to do this in each of the four topics identified in the law—tribal government, tribal culture and history, tribal territories, and tribal economics. They began with tribal territories, breaking down into small groups organized by grade level.

On *January 8, 2002*, Commission members discussed what should be taught and learned with regard to Wabanaki economic systems; shared a number of books and other resources that potentially could be helpful to teachers and students; and emphasized the importance of involving the Department of Education and tribal communities in this initiative.

There was no meeting in February because of snow. On *March 4, 2002*, Commission members and staff shared additional materials that potentially could be helpful to teachers and students; decided to participate in the March 11 State of the Tribes Day at the Maine Legislature; and continued the discussion of what should be taught and learned with regard to Wabanaki economic systems.

Commission members began their meeting of *April 1-2, 2002* with a discussion about what they want each student to know about the Wabanaki people by the time he/she graduates from high school. They also discussed who should determine what is taught and they identified the need for ongoing commitments to the Wabanaki Studies Commission by the Department of Education, the University of Maine, and the Maine Indian Tribal-State Commission. In small groups organized by grade level, they discussed what should be taught and learned about tribal government, tribal history, and tribal culture. They also had an introductory conversation with Ruth Townsend, College of Education at the University of Maine in Orono, about the relevance of Maine's Learning Results to Maine Native American Studies.

On *May 6, 2002*, Commission members met with Connie Manter of the Maine Department of Education to further explore the relationship between the work of the Commission and Maine's Learning Results. Ms. Manter suggested a framework for organizing what should be taught and learned. Commission members also reviewed an outline for their preliminary report (due at the beginning of June 2002); began to discuss what they want to do in the coming months.

On *June 6, 2002* Commission members met in Augusta with Commissioner Duke Albanese and Deputy Commissioner Judy Lucarelli of the Department of Education. Commissioner Albanese made the following comments:

- The Department will support the new law, but the support will come from content area consultants who also wear other hats.
- The Department is a good convener, for example in the area of professional development. This can be directed at both existing teachers and undergraduates in the Colleges of Education.
- Technology, such as laptops and a website with primary resources, are a smart way to provide information. There could be a website linked to the Department of Education. Teachers could be directed to resources (including people resources), professional opportunities, and examples of approaches that work and those that need to be undone.
- The assessment of the learning resulting from Wabanaki Studies should include a mix of state and local measurements.

During the *summer of 2002*, an ad hoc working group of the Commission met two times to figure out how the Learning Results could be linked to the concepts and information that students should know about the Wabanaki and to begin planning how to develop sample lesson plans for teachers.

On *September 16, 2002*, Commission members reviewed the summer's work, continued refining what should be taught and learned about the Wabanaki, and reviewed a draft request for proposals to get K-12 educators to help develop units of learning during a Summer Institute.

On *October 7, 2002*, Commission members discussed the Summer Institute, as well as the evaluation of educational resources. They also met with representatives of organizations with an interest in Wabanaki Studies, including the Abbe Museum, American Friends Service Committee, Hudson Museum, Kingfisher Productions, Maine Discovery Museum, Maine State Museum, Penobscot River Coalition, Tanglewood, and Tureen Productions.

During meetings of *November 11, 2002; December 2, 2002; January 6, 2003; February 10, 2003; April 7, 2003; and May 19, 2003*, Commission members continued refining the Concentrated Areas of Study (what should be taught and learned about the Wabanaki), planning for the Wabanaki Studies Summer Institute, and discussing fund-raising for the Commission's activities and for implementation of LD 403.

Commission members met in Augusta on *April 7, 2003* and on *May 19, 2003*, where they continued their work on the Concentrated Areas of Study and the Summer Institute. On April 7, several members participated in Wabanaki Day at the Maine Legislature prior to the meeting. On May 19, Susan Gendron, the new Commissioner of the Department of Education, had lunch with Commission members. She expressed support for continuing to partner with the University of Maine System and MITSC with regard to the Commission and the implementation of LD 291.

During *June 23-27, 2003*, several Commission members and staff served as resource people and facilitators for the first-ever Wabanaki Studies Summer Institute held at the University of Maine.

On *July 24, 2003* and *August 14, 2004*, Commission members turned their attention to their final report to the Department of Education due September 1, 2003. During the August meeting, they agreed that the Chair and staff should visit each tribal community to provide an opportunity for comments on the draft recommendations

prior to submittal of the final report to the Department even though this means the final report will be submitted after the deadline.

## Attachment 4

### **Vision of Wabanaki Studies Commission**

The members of the Wabanaki Studies Commission have the following vision of what will be happening ten years from now. *In schools* throughout Maine—

- The focus will be on Maine Indians, both present and past.
- Wabanaki Studies will be infused throughout the curriculum. This will be taught not just as part of social studies, but in all areas of the curriculum.
- The information that is taught will be accurate.
- Teaching and learning will be on a higher level than just focusing on facts. There will be a deeper understanding of Wabanaki culture and people.
- Teaching will cover past and present contributions by the Wabanaki people.
- Teaching will reflect the diversity within and among the Tribes.
- Ethical issues will be included.
- Teachers and students will look at the Tribes, the Wabanaki Confederation, and borders. They will look at what the government has done to the Tribes as a result of the drawing of borders. The focus will be on Maine Indians, but this will be transcended a bit to look beyond the borders.
- Learning will happen not only in the classroom. When possible, learning also will happen in context-rich settings.
- Wabanaki people will come to schools and teach children that Native people are successful people.

*Students* who have participated in Wabanaki Studies will—

- Come away with fundamental knowledge about Wabanaki history and culture, have a realistic and accurate view of the Wabanaki people, and have better understanding of and appreciation for the Wabanaki people.
- Understand honor and beauty, not just the facts or the power of one group over another.
- Understand that something does not have to be “either/or”.
- See things from another point of view.

*Educators* who teach Wabanaki Studies will—

- Participate in ongoing staff development activities.
- Have the cultural competence to deliver Native pedagogy.
- Have resources available to them, which have been developed or recommended by Wabanaki people.
- Have benchmarks they have to meet. They will call into a specific resource center to get information or they will go to a website to get information.

*Resources* will be available to implement the law—

- There will be sufficient funding.
- Wabanaki people will guide the development of resources.

- There will be a Maine Native American Studies clearinghouse and website, based on a database of Maine-based resources for teachers. These resources will be readily available to teachers.
- When available, Wabanaki people will enrich classroom teaching by K-12 educators. They will be paid for the education they provide.
- There will be a process to handle difficult issues in a safe/nurturing manner and environment.
- There will be criteria and a process for evaluating the appropriateness of materials and people involved with Wabanaki Studies.

*Performance Assurance and Improvement.* There will be ways to determine the effectiveness of the law's implementation—

- Core outcomes will be expected. Fundamental things will have to be taught and learned. Wabanaki people will help guide what these outcomes are.
- Mechanisms will be in place to know whether/the extent to which the new law is being implemented successfully (e.g. Learning Results, MEAs, local assessments, other monitoring.)
- Wabanaki Studies will have been institutionalized statewide as part of Learning Results and MEAs.

Attachment 5

**Concentrated Area of Study (CAS)**

(This list is not complete. Some items need to be refined.)





## **I. Introduction to Wabanaki**

### **A. Who the Wabanaki are:**

1. The People
  - a. The Wabanaki have lived in what now is known as Maine and the Maritimes for 12,000 years
  - b. Wabanaki consist of four federally recognized tribes. Population of members for each tribe.
  - c. Meaning of Wabanaki and the names of the four tribes.
  - d. Relationship of Wabanaki and the use of the words Abenaki and Abnaki
  - e. The Wabanaki Confederacy
2. Where they live today (location of each tribal community)

### **B. Why is important to study the Wabanaki?**

### **C. Stereotypes**

1. Positive and Negative
2. Current Misperceptions

### **D. Wabanaki Contributions**

1. Medicines
2. Military Service
3. Canoes
4. Snowshoes
5. Place Names (See Traditional Territories)
6. Guides Helping the State's Tourists
7. Athletes
8. Entertainers
9. Basketmakers
10. Authors

## **II. Wabanaki Tribal Territories**

### **A. Concepts of Wabanaki Lands** (This deals more with the way the Wabanaki viewed the land. Traditional Lands deal with the actual land and its use.)

1. Land Was Held in Common
2. Importance of Hunting and Fishing / Sustenance Rights
3. Land Use Was Seasonal
4. The Environment Was Important
5. Indigenous verses European View of Land
6. Boundaries
7. Economic Value of Land

### **B. Traditional Lands**

1. Traditional Resources
  - a. Sweet grass
  - b. Brown Ash
  - c. Fiddle Heads
  - d. Many More
2. Land Use Prior to Contact
3. No International Borders

4. Trade Routes (Canoe Routes)
5. Maps by Wabanaki People
6. Tribal Territories
7. Place Names

**C. Impact of European/American Contact on Territories**

1. Conflicts Over Land
2. Border Conflicts
3. Reservations, Communities, Villages, and Moving Bands. Some Tribes Were Landless as Late as the 1960's.
4. Allotment

**D. Contemporary Land Issues and Use**

1. Land Use Today
2. Where the Reservations are Today
3. Process of Getting Land into Trust.
4. Location and Definition of Today's Lands (Fee, Trust, and Reservation)
5. Water Use and Cleanliness
6. Land Claims for Each Tribe
7. Relationship to Land and First Peoples in Canada.

**III. Wabanaki Tribal Governments and Political Systems**

**A. Traditional**

1. Leadership Roles
2. Values
3. Power Derived from the People
4. Tribal Membership is a Key Function of Tribal Government.
5. Wabanaki Confederacy

**B. Sovereign Nations**

1. Sovereignty is Not a New Concept
2. Sovereignty is Inherent
3. Tribes are Nations within a Nation
4. Tribal Examples of Diplomacy and an Active Voice in Government
5. Special Wabanaki Example of Sovereignty and Diplomacy.

**C. Impact of Contact on Governmental Systems**

1. State Tribal Representatives (Not Applicable to All Tribes.)
2. Relationship of Wabanaki with:
  - a. Other Native Nations
  - b. Crowns (French and English)
  - c. United States
  - d. Canada
  - e. State of Massachusetts
  - f. State of Maine
  - g. Vatican
3. Changes in Leadership Roles Due to Contact
  - a. Changes Beginning in the 1850's
  - b. Imposition of the European Style of Government

- c. Effects of Losing Traditional Leadership Roles
- d. Transition to the Leaders of Today

#### **D. Contemporary Wabanaki Governments**

- 1. Basic Structure of Tribal Government Today
  - a. Tribal Leader - Chief or Governor
  - b. Tribal Council - Policy making body
  - c. Tribal Laws
  - d. Tribal Agencies
  - e. Tribal Courts
- 2. Differences between Tribal Governments
  - a. Different Constitutions and Bylaws
  - b. Some Have / Some Do Not Have:
    - i. State Representatives
    - ii. Tribal Schools
    - iii. Tribal Courts
- 3. Wabanaki Confederacy (Modern Form)
- 4. Land Claims
- 5. Contemporary Issues
  - a. Land Use
  - b. Water Use
  - c. Law Enforcement
  - d. Child Welfare
  - e. Hunting and Fishing (Sustenance Rights.)
  - f. Internal Tribal Matters (Freedom of Information)

### **IV. Wabanaki Economic Systems**

#### **A. Traditional Economic Systems**

- 1. Prescribed System of Bartering and Trade Routes
- 2. Wabanaki People Survived without Stores and Money
- 3. Economic System Was Different from European Model
- 4. Economic System Was a Sophisticated Approach to Survival:
  - a. Hunting and Fishing (If one area was rich in one commodity and another was rich in another, the Tribes would trade, share, or engage in warfare to get needed resources.)
  - b. Conservation of Resources Was Practiced
  - c. Archaeological Data (Norse Jewelry, Stones from Greenland)
- 5. Wampum (Was not from this area, became valuable during European contact)

#### **B. Impacts of Contact on Economic Systems**

- 1. Impacts on Culture
  - a. Trade, Technology, and Gadgets (Have had impacts on culture historically and today)
  - b. As Economies Changed, the Wabanaki People Took on Another Way of Living (People are not able to live the traditional life anymore because of the existence of cars, lights, etc.)
- 2. Economics Continues to Provide a Means of Cultural Survival
- 3. Loss of Land Base for Hunting
- 4. Impact of Borders and Fences
- 5. Portage Rights
- 6. Impact of Treaties on Economics
- 7. Wabanaki in the Work Place (lumbering, textiles, shoes, tanneries, ice industry, etc.)

8. European versus Wabanaki Concepts of Economics:
  - a. Being "Rich" to Wabanaki People Meant Providing Sustainability and Something Essential to the Family Each Day.
  - b. Economics is More about Relationships to the Wabanaki People

### **C. Contemporary Wabanaki Economic Systems**

1. Indian Tribal Members Own and Operate Businesses
2. Tribes Own and Operate Businesses
3. Gaming Is Part of Economics (proceed go back to the communities)
4. Tourist Trade is Part of Economics. (Many items—baskets, root clubs, bead work—that were functional became a commodity for sale to the tourist.
5. Financing for the Tribes:
  - a. Grants
  - b. Contracts
  - c. Bureau of Indian Affairs
  - d. Indian Health Service
6. Economic Development Today and in the Future.
7. Economic Distress
  - a. Wabanaki People Are More Likely to Be Poor than White People Are
  - b. Many Wabanaki People Have Left the Reservation Because of Economics
  - c. There are Homeless Wabanaki People Living Off the Reservations.
8. Costs of Running a Nation
9. How Land Claims Settlement Money Was Used

## **V. Wabanaki History**

### **A. Introductory Footnote**

1. The Red Paint People as Ancestors
2. Identify Sources for Individual Tribal Histories

### **B. Traditional History**

1. Origin Story
2. Oral History (Traditions)
3. Petroglyphs

### **C. Contact: Clash of Two Worlds**

1. Bounty Proclamation
2. Epidemics
3. Depopulation

### **D. Colonial Period**

1. Norridgewok
2. 100 Years of War
3. Fur Trade
4. Settlements
5. Missionaries
6. Treaties

### **E. Revolutionary Period**

1. Why the Wabanaki Sided with the Colonists during the War

2. There Were Many Wabanaki People Who Served in the War
3. Land Grants in Maine after the War
4. International Border Issue

**F. Interactions with the United States**

1. Trade and Intercourse act
2. Jay Treaty in 1796

**G. Interaction with the State of Massachusetts and/or Maine**

1. Border issue 1842
2. Maine Constitution Defining Indians
3. Duties and Responsibilities that Maine Inherited from Massachusetts
4. Indian Agents (Imposition, and acting on behalf of the Tribes—Passamaquoddy and Penobscot—but not in the best interests of them.)
5. Micmac and Maliseet Were Not Recognized by the State of Maine; Only Recognized by Massachusetts.
6. Treaty with Passamaquoddy
7. Treaty with Micmac
8. Treaty with Maliseet
9. Treaty with Penobscot
10. Treaty of 1763

**H. Survival**

1. Education
2. Economics (How needs were met on the reservations and in communities.)
  - a. Basket making
  - b. Forestry
  - c. Guiding
  - d. Fishing
  - e. Entertainment
3. Wars: Civil, WWI, WWII, Korean Conflict, and Vietnam War
  - a. Those Serving
  - b. Effects on the Tribal Communities
4. Depression: Effects on the Tribal Communities
5. Maintaining a Sense of Community without a Reservation

**I. Self-determination**

1. Activism
  2. Federal Assistance for Poverty
  3. Fully Enfranchised 1967
  4. Land Claims
  5. The Tribes Are Still Struggling for Their Existence. (Economics and Culture)
- 
6. Current Events
    - a. Offensive Place Names
    - b. Casino
    - c. Water Issues
    - d. Others

**VI. Wabanaki Culture** (this needs to be refined)

**A. Worldview**

1. Spirituality
2. Ceremonial Dancing and Singing
3. Balance and Harmony with Environment
4. Spiritual Connection to Kin
5. Reciprocity to Land and Resources
6. Interconnected Tribal Groups

**B. Languages**

1. Four Languages?
2. Structure of Languages
3. Fewer Nouns than Verbs
4. Algonkian-Based

**C. Family**

1. Gender Roles
2. Extended Family
3. Clan Membership

**D. Land Ethics**

**E. Oral Traditions – Sacred Stories**

1. Creation Stories
  - a. Klooscap and Molsum
  - b. Arrow in Ash Tree Story
2. Klooscap Stories
  - a. Frog Monster
  - b. Klooscap and His People
3. Define creator / trickster figures meaning

**F. Health Systems**

1. Plants
2. Holistic Approach
3. Health is balance between mind, body & spirit
4. Healers

**G. Art**

1. Double curve motif
2. Clothing
3. Baskets
4. Root Clubs
5. Contemporary Artists

**H. Government**

1. Consensus
2. Autonomous Bands
3. Wabanaki Confederacy

**I. Education**

1. Oral

2. Elders
3. Stories
4. Gender specific

**J. Technology**

1. Canoes
2. Baskets
3. Snowshoes
4. War Clubs
5. Pottery
6. Clothes
7. Moccasins
8. Spears
9. Petroglyphs
10. Fishing Weir and Float
11. Wigwams
12. Preservation of food

**K. Science**

1. Medicines
2. Migratory patterns of animals and birds
3. Geography
4. Food
5. Geology
6. Astronomy

**L. Economy**

1. Trading
2. Hunting
3. Using science and technology
4. Daily work
5. Gathering

**M. Housing**

1. Wigwams
2. Canoe
3. Different kinds depending on place and season

Attachment 6

**All Cultures Circle \***

Carol Cornelius

QuickTime™ and a  
Photo - JPEG decompressor  
are needed to see this picture.

\* All cultures have these components.





Attachment 7

**Preliminary Wabanaki Studies Resource List**





## Books and Publications

<b>Title of Book</b>	<b>Author</b>	<b>Publisher / ISBN #</b>
Abenaki Warrior, The Life and Times of Chief Escumbuit	Alfred E. Kayworth	Branden Publishing Comp. 0-8283-2032-2
Aboriginally Yours, Chief Henry Red Eagle	Edited by Eleanor R. Williamson, Juana D. Perley, Madalen F. Burnham	Moosehead Communications, Inc. Greenville, ME 04441 1-890454-01-x
Algonquians of the East Coast	The Editors of Time-Life Books	Time Life Books 0-8094-9738-7
American Indian Holocaust and Survival, A Population History since 1492	Russell Thornton	University of Oklahoma Press Norman 0-8061-2220-x
American Indian Resource Manual, for Public Libraries	Frances du Usabel & Jane A. Roeber	Wisconsin Department of Public Instruction 1-57337-005-3
Anoqcou, Ceremony is life itself	Gkisedtanamoogk & Frances Hancock	Astarte Shell Press, Inc. 0-9624626-6-7
Colonialism in the Americas	Susan Gage	Victoria International Development Education Association 0-921783-13-2
Dawnland Encounters (2 books)	Colin G. Calloway	University Press of New England Hanover and London 0-87451-594-7
Documents of United States Indian Policy	Francis Paul Prucha	University of Nebraska Press Lincoln 8-8032-3688-3
Elitekey, Micmac Material Culture from 1600 AD to the Present	Ruth Holmes Whitehead	The Nova Scotia Museum 0-919680-13-5
Encyclopedia of American Indian Contributions to the World	Emory Dean Keoke and Kay Marie Porterfield	Library of Congress Cataloging-in-Publication 0-8160-4052-4
Enough is Enough, Aboriginal Women Speak Out	as told to Janet Silman	Women's Press 0-88961-119-x
Games of the North American Indians Volume 1	Stewart Culin	University of Nebraska Press Lincoln and London 0-8032-6355-4

Games of the North American Indians Volume 2	Stewart Culin	University of Nebraska Press Lincoln and London 0-8032-6356-2
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<b>Title of Book</b>	<b>Author</b>	<b>Publisher / ISBN #</b>
Gluskabe & the Four Wishes	Joseph Bruchac	Library of Congress Cataloging-in-Publication 0-525-65164-0
Hollywood's Indian, The portrayal of the Native American in Film	Peter C. Rollins & John E. O'Connor	The University Press of Kentucky 0-8131-2044-6
How To Teach about American Indians	Karen E. Harvey With Lisa D. Harjo and Lynda Welborn	Greenwood Press 0-313-29227-2
Indian Country Teacher's Guide	Karen D. Harvey & Lisa D. Harjo	North American Press 1-55591-911-1
Indian Games, Toys, & Pastimes of Maine & the Maritimes	Edith Favour	The Robert Abbe Museum, Bar Harbor, ME No ISBN#
Killing the White Man's Indian	Fergus M. Bordewich	An Anchor Book Published by Doubleday 0-385-42036-6
Maliseet Micmac, First Nations of the Maritimes	Robert M. Leavitt	New Ireland Press 1-896775-00-4
Memories of a Micmac Life, J. Richard McEwan	Edited by W. D. Hamilton	The Micmac-Maliseet Institute University of New Brunswick 0-920114-86-5
Mi' kmaq	Stephen A. Davis	Canadian Cataloguing in Publication Data 1-55109-180-1
Mi' kmaq Hieroglyphic Prayers	David L. Schmidt	Nimbus Publishing LTD 1-55109-069-4
MicMac by Choice, Elsie Sark-an Island Legend	M. Olga McKenna	Formac Publishing Company Limited Halifax, 1990 0-88780-077-7
MicMac Medicines, Remedies and Recollections	Laurie Lacey	Nimbus Publishing LTD 1-55109-041-4
Molly Molasses & Me	SSIPSIS & Georgia Mitchell	Little Letterpress Robin Hood Books 1-883957-00-1

Molly Spotted Elk Katahdin:  
Wigwaqm's Tales of the Abanaki Tribe

Molly Spotted Elk

Northeast Folklore,  
volume XXXVII  
0-943197-29-5

Multicultural Literature for Children  
and Young Adults, third edition

Cooperative Children's Book  
Center

University of Wisconsin-Madison  
No ISBN #

**Title of Book**

**Author**

**Publisher / ISBN #**

Native Americans Today Resources &  
Activities for Educators grades 4-8

Arlene Hirschfelder & Yvonne  
Beamer

Teacher Ideas press  
1-56308-694-8

Native Names of New England Towns  
and Villages

C. Lawrence Bond, A.B., S. B.

Privately Published (Native Names  
P.O Box 862 Reading, MA 01867)  
0-9638180-1-5

Native Nations, Cultures and Histories  
of Native North America

Nancy Bonvillian

Prentice Hall  
0-13-863242-1

Native Roots, How the Indians  
Enriched America

Jack Watherford, (also author of  
Indian Givers)

Crown Publishers, INC.  
New York  
0-517-57485-3

No Word for Time, The way of the  
Algonquin People

Evan T. Pritchard

Council Oak Books Tulsa  
Oklahoma  
1-57178-042-4

Passamaquoddy Community Vision  
1996

White Owl Press

Pleasant Point Passamaquoddy Reservation  
Perry, ME 04667

Penobscot Man

Frank G. Speck

University of Pennsylvania Press  
0-89101-095-5

Rethinking Columbus

Edited by Bill Bigelow & Bob  
Peterson

Rethinking Schools  
(1-800-669-4192)  
0-942961-20-x

Rita Joe, Lnu and Indians We're Called

Edited by Lynn Henry

Hignell Printing Ltd.  
0-921556-22-5

Six Micmac Stories

Kenneth M. Morrison

University of California Press  
Berkeley Los Angeles  
0-520-05126-2

Six Micmac Stories

Retold by Ruth Holmes  
Whitehead

Novia Scotia Museum  
Nimbus Publishing  
0-919680-35-6

Song of Rita Joe, Autobiography of a  
Mi'kmaq Poet

Rita Joe, with assistance of Lynn  
Henry

University of Nebraska Press  
Lincoln  
0-8032-7594-3

Stories From The Six Worlds Micmac  
Legends

Ruth Holmes Whitehead

Nimbus Publishing LTD  
0-921054-06-8

Tales of the Maine Woods:Two Forest & Stream Esasay (1891)	Frannie Pearson Hardy	The Maine Folklife Center 0-9431197-26-0
The Abenaki	Colin G. Calloway	Library of Congress Cataloging-in-Publication 1-55546-687-7
<b>Title of Book</b>	<b>Author</b>	<b>Publisher / ISBN #</b>
The Abenaki	Elaine Landau	A Division of Grolier Publishing 0-531-20227-5
The Circle of Thanks, Native American Poems and Songs Of Thanksgiving	Told By Joseph Bruchac	Bridgewater Books 0-8167-4012-7
The Earliest Americans	Helen Roney Sattler	Clarion Books, New York 0-395-54996-5
The Faithful Hunter Abenaki Stories	Joseph Bruchac	The Greenfield Review Press 0-912678-75-5
The Federal Indian Day Schools of the Maritimes	W.D. Hamilton	The Micmac-Maliseet Institute University of New Brunswick 0-920114-76-8
The First Peoples of the Northeast	Esther K. Braun & David P. Braun	Library of Congress Cataloging-in-Publication 0-994856-04-7
The Handicrafts of the Modern Indians of Maine	Fannie Hardy Eckstorm	The Robert Abbe Museum Bar Harbor, ME No ISBN #
The Native American Almanac, A Portrait of Native America Today	Arlene Hirschfelder and Martha Kreipe De Montano	Macmillan Inc. 0-02-863003-3
The New England Indians	C. Keith Wilbur	The Globe Pequot Press Old Saybrook, CT 1-56440-993-7
The Old Man Told Us, Excerpts from Micmac History 1500-1950	Ruth Holmes Whitehead	Canadian Cataloguing in Publication Data 0-921054-83-1
The Wabanakis of Maine and the Maritimes (A resource book by and about Penobscot, Passamaquoddy, Maliseet, Micmac and Abenaki Indians)	Maine Wabanaki Program of the American Friends Service Committee	Literature Resources of the National Office of the American Friends Service Committee, Philidelphia, PA 0-910082-43 X
The Waters Between, A Novel of the Dawn Land	Joseph Bruchac	University Press of New England Hanover and London 0-87451-881-4



The Wigwam and the Longhouse	Charlotte and David Yue	Houghton Mifflin Company Boston 0-395-84169-0
Thirteen Moons on Turtle's Back, A Native American Year of Moons	Joseph Bruchac & Jonathan London	The Putnam & Grosset Group 0-698-11584-8
Through Indian Eyes, The Native Experience in Books for Children	Beverly Slapin and Doris Seale	New Society Publishers 0-86571-212-3
<b>Title of Book</b>	<b>Author</b>	<b>Publisher / ISBN #</b>
Timelines of Native American History	Susan Hasen-Hammond	The Berkeley Publishing Group 0-399-52307-3
Uses Of Birch Bark In The Northeast	Eva L. Butler & Wendell S. Hadlock	The Robert Abbe Museum Bar Harbor, ME No ISBN #
We Were Not the Savages	Daniel N. Paul	Nimbus Publishing LTD 1-55109-056-2
When the Chenoo Howls, Native American Tales of Terror	Joseph & James Buchac	Walker and Company New York 1-8027-8639-1

## List of Videos

Abanaki: Native People of Maine

Gabriel Women Passamaquoddy Basketmakers

Healing Woods: Passamaquoddy

Home: the Story of Maine

Indian Island School 1992: Kluscap & His People/Creation

Journey Into Tradition

Our Lives in Our Hands

Red Paint People

Penobscot Basket Maker

Penobscot: The People and Their River

Song of Eskasoni

Wabanaki: A New Dawn

## **Other Resources**

Six Micmac Stories (a listening cassette tape)

Oyate (informative website) <http://www.oyate.org/>



Attachment 8**Work Plan for Wabanaki Studies Commission****October 1, 2003 - June 30, 2004**

\* Member of Wabanaki Studies Commission

<b>Work Group</b>	<b>Outreach</b>	<b>Curriculum</b>	<b>Lesson Plan Evaluation</b>	<b>Professional Development</b>
<i>Members</i>	Barney Berube* Sue Desiderio* Craig Fisher James Francis Connie Manter Julie Nowell Chief William Phillips* Diana Scully	John Bear Mitchell* Mary Griffith* Mark Halstead* Chris Peterson* Judy Pusey* Rebecca Sockbeson*	Mark Altvater* Bernard Jerome* Wayne Newell* Brian Reynolds* Rebecca Sockbeson*	Roland Caron* James Francis Connie Manter Diana Scully Maureen Smith*
<i>Tasks</i>	Write and get DE to distribute newsletter(s) to teachers, administrators, curriculum coordinators, and school librarians  Write LD 291 Overview for teachers  Set up Wabanaki Studies Website for teachers  Get out information about LD 291 at conferences and workshops	Make CAS more user friendly  Align CAS & LR  Align CAS with grade levels  Tie CAS to resources  Tie CAS to sample lesson plans  Review with Connie Manter/DE and Tribes	Evaluate accuracy of lesson plans  Evaluate cultural appropriateness of lesson plans  Modify sample lesson plans so they are accurate and culturally appropriate  Get consent to use sample lesson plans	<i>In-Service:</i> Evaluate 1 <sup>st</sup> Summer Institute.  Plan and implement 2 <sup>nd</sup> Summer Institute  Plan and implement 6 orientation sessions about LD 291  Develop an initial resource list for use by teachers  Connect with Bette Manchester/DE, Abbe, Discovery, Maine State Museum, Hudson Museum, and others...  Explore ideas about creating regional resource centers  <i>Pre-Service:</i> Connect with Colleges of Education
<i>Timeline next page</i>				

<b>Work Group</b>	<b>Outreach</b>	<b>Curriculum</b>	<b>Lesson Plan Evaluation</b>	<b>Professional Development</b>
<i>Timeline</i>	<p>Newsletter(s) should follow up on DE Commissioner's formal notification about LD 291; the first should go out by 1/15/04</p> <p>LD 291 overview should be ready by 2/2/04</p> <p>The Website should be up and usable by 6/30/04</p> <p>Information should be distributed whenever possible.</p>	<p>Show alignment with LR and grade levels by 2/2/04</p> <p>Tie to resources and sample lesson plans by 4/5/04</p> <p>Review with Connie Manter and Tribes by 6/7/04</p>	<p>Complete initial evaluation of lesson plans by 12/8/03</p> <p>Select and modify sample lesson plans By 2/2/04</p> <p>Help Curriculum Work Group tie sample lesson plans to CAS by 4/5/04</p>	<p>Complete evaluation of 1<sup>st</sup> Institute by 12/8/03</p> <p>Develop resource list by 2/2/04</p> <p>Hold 6 orientation sessions by 3/30/04</p> <p>Hold the 2<sup>nd</sup> Institute by 6/30/04</p> <p>Connect with various organizations and Colleges of Education ASAP and ongoing</p> <p>Determine feasibility of regional resource centers by 6/7/04</p>

Attachment 9

**Résumés of Wabanaki Scholars**



## **Résumé of Marie Battiste**

Educational Foundations  
College of Education  
University of Saskatchewan  
28 Campus Dr.  
Saskatoon, SK S7N 0X1  
Office: ED 3082  
Tel. (306) 966-7576  
marie.battiste@usask.ca

### **Professional Degrees**

B.S., Elementary and Junior High Education, University of Maine at Farmington, 1971  
Ed.M., Administration and Social Policy, Harvard University, 1974  
Ed.D., Curriculum and Teacher Education, Stanford University, 1984  
    Doctoral Dissertation: An Historical Investigation of the Social and Cultural Consequences of  
    Micmac Literacy. Stanford University, Stanford, CA  
Professional Teaching License Level TC8, Nova Scotia Department of Education, 1991  
D.H.L. (H.C.), Honorary Doctorate of Humane Letters, University of Maine, Farmington, Maine, 1997  
LL.D., Honorary Doctorate, St. Mary's University, 1987

### **Principal Courses Taught**

EDFDT 335.3 First Nations and Cross-Cultural Education  
EDIND 851.3 Decolonizing Aboriginal Education  
EDIND 871.3 Aboriginal Languages and Linguistic Diversity  
EDFDT 990.0 Graduate Seminar in Educational Foundations

### **Areas of Specialization and Research**

Decolonizing Aboriginal and university education  
Renewal and reconstruction of Aboriginal peoples' language and culture  
Protection of Aboriginal knowledge, heritage and culture  
Research and ethics involving Indigenous Peoples  
Research of Aboriginal teachers' experiences in Saskatchewan public schools  
Research of the retention and access of university of Aboriginal graduate students  
Ethnographic and historical studies of Indigenous education

### **Current Research Projects**

M. Battiste, Primary Investigator with Dr. Len Findlay and Dr. Lynne Bell. Animating a Postcolonial University. SSHRC Interdisciplinary Grant. 2001-2004.

Dr. Fyre Jean Graveline, Primary Investigator with Brenda Westacoot, Shawn Wilson and Marie Battiste, Retention of Aboriginal Students: A Qualitative Analysis of Contributing Factors. Brandon University and University of Saskatchewan. SSHRC Standard Research Grant. 2002-2005.

### **Administrative Appointments**

Graduate Studies Strand Advisor for INEP, Department of Educational Foundations, 1994-2003  
Humanities Research Unit Co-director, 2001-



## Awards

First Nations Publishing Award, Saskatchewan Book Award, 2000 (with J. Youngblood Henderson) for Protecting Indigenous Knowledge

Eagle Feather, Mi'kmaq Treaty Day, Halifax, N.S., October 1, 1995. Given by the Mi'kmaq Grand Council, Mawio'mi

White Eagle Feather, Eskasoni School Pow Wow, Eskasoni, Nova Scotia, May 21, 1993  
125th Year Queen's Award for Service to the Community, 1992

Nova Scotia Social Studies Curriculum Development Award, SSTA, Halifax, Nova Scotia, 1992

Alumni Achievement Award, University of Maine, Farmington, Maine, 1985

Woman of the Year, Professional and Business Women's Society, Sydney, Nova Scotia, 1985

## Books

Reclaiming Indigenous Voice and Vision Vancouver, BC: UBC Press, 2000.  
Protecting Indigenous Knowledge and Heritage: A Global Challenge (with J. Y. Henderson). Saskatoon, SK: Purich Press, 2000.

First Nations Education in Canada: The Circle Unfolds (co-edited with Jean Barman). Vancouver, BC: UBC Press, 1995.

## Chapters in Books

Battiste, Marie & Semegani, Helen (2002). First Thoughts on First Nations Citizenship: Issues in Education. In Yvonne Hébert (Ed.). Citizenship in Transformation in Canada. Toronto: University of Toronto Press.

Battiste, Marie (2001). Decolonizing Research: The Quest for Ethical Guidelines for Research Involving Indigenous Populations. In G. Alfredsson & M. Stavropoulou (Eds.), Justice Pending: Indigenous Peoples and Other Good Causes Essays in Honour of Erica-Irene Daes. Raoul Wallenberg Institute of Human Rights and Humanitarian Law, Lund University.

Battiste, Marie (2001). Decolonizing the University: Ethical Guidelines for Research Involving Indigenous Populations. In Len M. Findlay & Paul M. Bidwell (Eds.), Pursuing Academic Freedom: "Free and Fearless"? (pp. 190-203). Saskatoon, SK: Purich Press.

Battiste, Marie (2000). Maintaining Aboriginal Identity, Languages, and Culture in Modern Society. Reclaiming Indigenous Voice and Vision (pp. 192-208). Vancouver: University of British Columbia Press.

Battiste, Marie (1997). Introduction. In J. Youngblood Henderson, Mi'kmaq Concordat (13-20). Halifax, NS: Fernwood Press,

Battiste, Marie (1997). Reprint. Structural Unemployment: The Mi'kmaq Experience. Anthology of Mi'kmaq Writers (pp. 135-144). East Lawrencetown, NS: Pottersfield Press.

Battiste, Marie (1997). Mi'kmaq Socialization Patterns. In L. Choyce & R. Joe, (Eds.), Anthology of Mi'kmaq Writers (pp.145-161). East Lawrencetown, NS: Pottersfield Press.

Battiste, Marie (1996). Post-colonial Mi'kmaq Language Development Strategies. In S. Léger (Ed.), Towards a Language Agenda: Futurist Outlook on the United Nations. Proceedings of the Second Conference, University of Ottawa, May 1995. Ottawa: Canadian Centre for Linguistic Rights.

Battiste, Marie (1996). Reprint. Annie and John Battiste: A Mi'kmaq Family History. In R. Kaplan (Ed.), *Cape Breton Works: More Lives from Cape Breton's Magazine* (pp. 163-184). Wreck Cove, NS: Breton Books.

Battiste, Marie (1995). Introduction. In M. Battiste & J. Barman (Eds.), *First Nations Education in Canada: The Circle Unfolds* (pp. vii-xx). Vancouver: University of British Columbia Press.

Battiste, Marie (1987). Structural Unemployment: The Mi'kmaq Experience. In G. Peobody, C. MacGregor & R. Thorne, (Eds.), (pp. 319-326). *Maritimes: Tradition, Challenge and Change*. Halifax, NS: Maritext Ltd.

Battiste, Marie (1987). Developing Cultural Integrity: The Mi'kmawey School Experience. In J. Barman, Y. Hébert & D. McCaskill (Eds.), *Indian Education in Canada: The Challenge*. Vol. II. (pp. 107-125). Vancouver: UBC Press.

Battiste, Marie (1986). Cognitive Assimilation and Micmac Literacy. In J. Barman, Y. Hébert & D. McCaskill, (Eds.), *Indian Education in Canada: The Legacy*. Vol. I. (pp. 23-44). Vancouver: UBC Press.

Battiste, Marie (1985). Cognitive Assimilation and Micmac Literacy. In Barbara Burnaby (Ed.), *Promoting Native Writing Systems in Canada*. Toronto: OISE Press.

### **Papers in Refereed Journals**

Battiste, M., Bell, L., & Findlay, L. M. (2003). Decolonizing Education in Canadian Universities: An Interdisciplinary, International, Indigenous Research Project. *Canadian Journal of Native Education*, 26(2): 82-95.

Smith, L., Battiste, M., Bell, L., & Findlay, L. M. (2003). An Interview with Linda Smith. *Canadian Journal of Native Education*, 26 (2): 169-186.

Wiessner, S., & Battiste, M. (2000). The 2000 Revision of the United Nations Draft Principles and Guidelines on the Protection of the Heritage of Indigenous People. *St. Thomas Law Review*, 13 (1): 383-390.

Battiste, M. (1998). Enabling the Autumn Seed: Toward a Decolonized Approach toward Aboriginal Knowledge, Language and Education. *Canadian Journal of Native Education*, 22(1): 16-27.

Battiste, M. (1977). Cultural Transmission and Survival in Contemporary Micmac Society. *Indian Historian*, 10 (4): 2-13.

### **Papers in Non-Refereed Journals**

Battiste, M. (2001). Beyond Diversities and Singularities: Aboriginal Students and Education. *The U of S Pointer: Teaching and Learning Centre Newsletter*, 4 (3): 1-5.

Battiste, M. (1993). Annie Battiste: A Mi'kmaq Family History. *Cape Breton Magazine*, 64, August.

Battiste, M. (1993). Teaching Mi'kmaq: Living a Language in School. An Interview. *Our School Our Selves*, 4 (3) May/June: 6-33.

Battiste, M. (1989). Mi'kmaq Women: Their Dialogue. *Journal of Canadian Women Studies*, Summer, 61-63.

Battiste, M. & Watson, J. (1989). Conversations on Cape Breton Minority Cultures: Fighting to Stay Alive. *New Maritimes*, 7 (6), July/August.

### **Technical Reports Relevant to Academic Field**

Battiste, M. (2003). Literature review: Indigenous Knowledge and Pedagogy. In National Working Group on Education, Our Children: Keepers of the Sacred Knowledge. Ottawa, ON: Department of Indian and Northern Affairs Canada, February.

St. Denis, V., Bouvier, R. & Battiste, M. (1998). Okiskinahamakewak Aboriginal Teachers in Saskatchewan's Publicly Funded Schools: Responding to the Flux. Regina, SK: Saskatchewan Education. Final Report, October 31.

Battiste, M. 1998. Indigenous Knowledge and Western Science: Finding Unity and Equality in Diversity. Final Report of Traditional Knowledge Epistemology Project Research. Ottawa: Department of Health, Indian and Northern Affairs Canada.

Battiste, M., Henderson, J. Y., Barsh, R., & Wright, S. (1996). Discussion Paper on Indigenous Knowledge and Intellectual Property: Scoping the Definitions and Issues. Ottawa, ON: Indian and Northern Affairs Canada, May 15.

Battiste, Marie (1993). Cultural Properties Project for United Nations Working Group on Indigenous Populations. United Nations Working Group on Indigenous Populations. Eskasoni, NS: Apamuek Institute.

### **Major Professional Contributions**

Authority in Aboriginal education

Served as a United Nations expert and co-chair for the Workshop on Indigenous Heritage.

Served as a delegate to the United Nations Workshop on Indigenous Peoples and Higher Education.

## **Résumé of Dan Paul**

<http://www.danielpaul.com>

### **Honours**

District Chief for the Shubenacadie Mi'kmaq District, from December 1988 to June 1990. Honourary title bestowed at the second annual meeting of the Confederacy of Mainland Micmacs.

City of Dartmouth Book & Writing Awards, April 21, 1994. Co-winner of First prize for non-fiction, 1993 edition of *We Were Not the Savages*.

Honourary Doctor of Letters Degree, June 7, 1997, University of Sainte-Anne, Church Point, NS.

Honoured by the Municipality of Clare with an Honourary citizen of the Acadien District of Clare Certificate, March 22, 1994.

Honoured by the City of Halifax, January 14, 2000, with a millennium award for contributing in a special way towards making the community a better place to live.

Nova Scotia Department of Justice Certificate of Appreciation, June 2002: "On behalf of the Provincial and Family Courts and the government of the Province of Nova Scotia, this Certificate is bestowed upon Daniel Paul in recognition of your significant contribution to the justice system of Nova Scotia."

ORDER OF NOVA SCOTIA: Government of the Province of Nova Scotia, October 2, 2002: - the Province's highest award - for "outstanding contributions and for bringing honour and prestige to Nova Scotia,"

High among the most appreciated honours that I've received during my career are the dozens of small items, letters, mugs, Eagle Feathers, etc., given to me by students as thanks for helping them to better understand the importance of according all Peoples human dignity and respect.

### **Profession**

Business Manager, Consultant, Counsellor, Author, Journalist and Reviewer.  
Member of the Writers Federation of Nova Scotia.

### **Author**

Published: *The Confrontation of Micmac and European Civilizations: Confederacy of Mainland Micmacs*, 1990. - *We Were Not the Savages*: Nimbus 1993. - *We Were Not the Savages: twenty-first Century Edition*: Fernwood Books, October 1, 2000. - A fourth book, a novel, *When the Great Spirit Calls* has been sent to publishers for consideration.

*We Were Not the Savages* has inspired a play entitled *Strange Humours* and has been cited as a reference in many books, articles, and high school and university papers. It is used as a text in Native Study Courses in many High Schools and Universities.

In addition to the books cited, I've written and had published in journals, human rights readers, school readers, and magazines approximately 100 short stories and articles.

### **Journalist**

Author of a biweekly column for the *Halifax Herald and Mail Star* since 1994. Commentary covers issues ranging from the history and social affairs of the Mi'kmaq to the Canadian tax scene. Also have had articles published in many other newspapers, news magazines, etc.

### **Reviewer, Advisor, Lecturer**

Review books, essays, articles, scripts, and so on for individuals, newspapers, magazines, etc.

Provide advice in relation to the application of the Indian Act. Also to matters related to First Nation government, membership, fiscal and administrative management, federal/provincial relations with First Nation, etc.

Prepare and deliver lectures on Mi'kmaq history and human rights issues to University, High School, and Junior High classes, teachers, service clubs, church groups, public servants etc. The mugs, eagle feathers, and gifts presented to me from these entities, especially schools, are among my most prized possessions.

### **Committees/Commissions**

Mi'kmaw Advisory Committee, Nova Scotia Human Rights Commission.

Advisory Council, Law Program for Indigenous Blacks and Mi'kmaq.

Justice of the Peace, Province of Nova Scotia. Appointed, March 31, 1994.

Commissioner, Nova Scotia Police Commission. Appointed March 30, 2001.

Commissioner of the Supreme Court of Nova Scotia. Indefinite term.

### **Experience**

Founding Executive Director, Confederacy of Mainland Micmacs. December 6, 1986 to January 8, 1994.  
Confederacy of Mainland Micmacs, Millbrook Reserve, Truro NS.

Employed with the Department of Indian Affairs and Northern Development in various positions from July 1971 to December 5, 1986.

1968 - 1971 Employed as Chief Bookkeeper with Non-Public Funds, CFB Stadacona, Halifax, Nova Scotia, supervised nine employees.

1968 - 1968 Construction company paymaster, prepared payroll for approximately 300, supervised three employees.

1967 - 1968 Attended upgrading courses in architectural drafting.

1965 - 1967 Employed as machine foreman for Moir's Limited, supervised 18 employee.

1962 - 1965 Employed as accountant and credit manager in a retail services operation.

1961 - 1962 Assistant Accountant with a meat packing operation. In this position was also required to perform cost accounting duties.

### **Past Voluntary Activities**

Member (14 years) of the Board of director's of the Micmac Native Friendship Centre in Halifax, the last five of which was as president.

Commissioner on the Nova Scotia Human Rights Commission, 1988 - 1993. In concert with fellow commissioners administered and enforced the provisions of the Nova Scotia Human Rights Act.

Member of the Court Restructuring Task Force, Attorney General's Department, Province of Nova Scotia. The task force issued a report, March 1991, which made recommendations to the government on how a major overhaul of the provinces justice system should be implemented. The vast changes made since 1991 in Nova Scotia's justice system are a result of these recommendations.

President and board member of the Public Legal Education Society of Nova Scotia. The Society was constituted for the purpose of educating the public about the laws of the country and how they may utilize them to protect their civil and human rights.

Member of the Nova Scotia Round Table on the Economy and the Environment.

Member of the Student Aid Advisory Committee, Nova Scotia Department of Education.

Member of the Anti-Racism Advisory Board of the Metro United Way.

Member of the Nova Scotia Advisory Committee on Multiculturalism.

Director on the Board of the Jost Mission Day Care Centre.

Lay member of Nova Scotia Barristers' Society's self-governing body.

### **Education and Hobbies**

1947 - 1951 Indian Day School, Micmac Reserve, Shubenacadie.

1960 - 1961 Success Business College, Truro.

1961 - 1970 Various upgrading courses sponsored by CEIC and Indian Affairs.

1970 Wrote and passed the Provincial exams for an equivalency high school diploma.

1971 - 1993 Have taken courses on an ongoing basis provided by the Federal Public Service Commission and other agencies to continually upgrade skills.

On an overall scale could best be described as self-educated. Enjoy reading practically any type of book or most any other kind of reading material, as a result I read profusely, when time permits.

### **Personal Achievements**

Author of a best selling and prize winning major history on the confrontation between Mi'kmaq and European civilizations, *We Were Not the Savages*. This is the first such history ever written by a First Nation citizen.

With the able and professional assistance of the late Kathy Knockwood, established what has been described by education professionals as "a first class post-secondary education Program." The rules and regulations of the Program that we developed have been adopted by many similar organizations across the country. After we implemented the Program the registration in post secondary education facilities of students from our six bands went from approximately 20 to more than 200 students within three years.

Started a collection of Mi'kmaq artifacts at the Confederacy offices in 1989 that include ancient arrowheads, axes, dolls, snowshoes, and so on.

Founded the Micmac/Maliseet Nations News in 1991. Distribution when I retired was 4,000 copies monthly - readership, approximately 25,000. In addition to publishing duties I wrote editorials for the paper and much of its copy. The paper is still published.

Founded and was Chief Executive Officer of the Mainland Micmacs Development Corporation. I consider the proudest accomplishment of this endeavour to be that I, in conjunction with the Confederacy's legal council, worked out a Constitution for the Development Corp., which makes all the members of the Bands associated with the Confederacy, during their lifetimes, the shareholders,

Founded and became president of the Micmac Heritage Gallery. The Gallery was located on Barrington Street in Halifax and specialized in retailing the labours of Nova Scotia Mi'kmaq artists and crafts persons. It also retailed the artistic efforts of Native American producers from across Canada and the United States.

As district Superintendent of Reserves and Trusts:

- Took the lead role in overcoming the bureaucratic nightmare surrounding an addition to Yarmouth Indian Reserve. Also, I headed up the successful efforts to resolve, other reserve land addition matters, disputed right-of-ways, and so on.
- Acquired road right-of-ways into reserves.
- Resolved favourably on behalf of the Chapel Island and Millbrook Bands illegal encroachments by NS Power upon their respective reserves. Both Bands received considerable monetary compensation.
- Instigated and headed up the successful effort to resolve the Afton Band's 170 year old Summerside property claim. The property is now a Reserve.
- Worked for 11 years on the project which saw the Pictou Landing Band's claim known as Boat Harbour mostly resolved. This claim centered around the use of the Harbour as a lagoon for the industrial waste spewing from the Scott Paper mill at Abercrombie. The Band eventually settled for \$35 million plus.

My book, *We Were Not the Savages*, published by Fernwood publishing, Halifax, October 1, 2000, relates in more detail the before mentioned. During my term as Executive Director with the Confederacy I instigated a drive, which raised funds for a new community centre for Indian Brook Reserve. During my stint as fundraiser we raised approximately \$3 million. Since it opened, the Centre has become a major source of revenue for the band.

During my stint as Executive director of the Confederacy I started a trust fund, which was set up for the specific purpose of addressing the future legal requirements of the six Bands associated with the organization. When I retired from CMM in January of 1994, the fund had a balance of \$140,000. This was the first undertaking of this nature by a Native band, or organization in the Atlantic provinces.

Without remuneration, except for some travel expenses, have been featured in videos about the life and times of the Mi'kmaq and about anti-racism procedures, which were prepared by the Public Broadcasting T.V. station and by Mount Saint Vincent University, CBC. In 2001 was featured in two videos, *Growing Up Native* by CBC and *EASTERN TIDE "Expulsion and the Bounty Hunter"* by Bear Paw Productions.

Have worked and continue to work with Native and minority groups to overcome racist practices and other forms of intolerance in Nova Scotia. The accomplishment that I'm most proud of is that I've lobbied successfully to have the names of buildings, roads and so on that were named in honour of colonial officials that brutalized the Mi'kmaq changed.

Have established an Internet network that distributes free-of-charge historical information about First Nations, cultural events, etc.

## Résumé of Bernard Christopher Perley

Department of Anthropology  
University of Wisconsin, Milwaukee  
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Milwaukee, WI 53201  
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bcperley@uwm.edu

### Research Interests

My primary interests are the language politics and maintenance practices employed by Native Americans in North America as practiced against a backdrop of English language and cultural socialization. It is a comparative approach that identifies socio-political coalition building between First Nations communities in resisting, and at times celebrating, marginalization by the Nation-States of Canada and the United States.

Additional ongoing research interests focus on multi-ethnic politics of Native Americans in the United States and Canada. Part of the investigation examines the legal definitions by nation-states on their indigenous populations and how the indigenous populations react, subvert, and resist those definitions. I plan to expand these investigations with comparative projects in the Great Lakes region as I begin teaching and research at the University of Wisconsin, Milwaukee.

The above studies have alerted me to the potential of applying the findings to larger issues of language politics and language philosophy. I am exploring how peoples and communities make practical decisions in strategically misinterpreting symbolic bureaucratic discourse to their advantage. Some of the areas of potential advantage are in identity formation, self-determination politics, and international coalition building.

### Education

- 2002 Ph.D. Department of Anthropology, Harvard University. Dissertation: *Death by Suicide: Community Responses to Maliseet Language Death at Tobique First Nation*. Committee: David Maybury-Lewis (Chair), Kay Warren, Ruby Watson, and Steve Caton. The Study evaluates the relevant literature in the field of language politics and language maintenance and compares the Maliseet case to similar endangered language cases. My observations indicate that the language death that is purportedly in process at Tobique First Nation is best described as language suicide. In addition, I discuss the ironies and quandaries that a native anthropologist must reconcile through the process of doing fieldwork participation and observation at home.
- 1987 M. Arch., Graduate School of Architecture, University of Texas at Austin. Thesis project: University of Texas Space Sciences Museum and Planetarium.
- 1978 B.F.A. University of Texas at Austin. Major: Fine Arts, specialization in studio arts.

### Employment

Assistant Professor in anthropology, University of Wisconsin, Milwaukee. My responsibilities include advising students, teaching classes on American Indian topics, linguistic anthropology courses, linguistic research, and continued work on the sociopolitics of Maliseet language maintenance at Tobique First National, New Brunswick, Canada. 2002-present

Computer drafting for the Harvard Harappa Archaeological Research Project under the direction of Professor Richard Meadow. My duties include digitizing field drawings to create a database of all excavations at the Harappa site completed last season. In addition, I am incorporating past excavations into the last season's



database to enable the project team to visualize the entire site simultaneously. I am also consulting with one of the project supervisors in developing a detailed three-dimensional model that reveals the step-by-step excavation process of one particular trench. This will enable the project team to visualize the data from multiple vantage points and temporal frames. 2001

Assistant Wing Tutor, Social Anthropology, Harvard University. My duties are to assist the Wing Tutor in advising undergraduate students in anthropology course selections, developing theses committees, and promoting advisor/advisee relationships between students and faculty. I also participate in the Anthropology Curriculum Design Committee and represent Social Anthropology at the Annual Concentration Fair for freshmen. 1999-2001

Teaching Fellow in Social Anthropology. 1998-2001

Anthropology literature review and data entry for Tozzer Anthropology Library, Harvard University, Cambridge, MA. 1998

Teaching Fellow in Social Anthropology and Women's Studies. 1993-1994

Non-Resident Anthropology Tutor, Leverett House, Harvard University. 1993-1994

Summer School instructor for Introductory Anthropology course at University of Massachusetts, Boston. 1993-1994

## Architecture

Intern architect, designer, and project manager. The Weihe Partnership, Washington DC. 1989-1991

Intern architect. Kuhnel & Associates, Austin, Texas. 1985

Intern architect. Holt+Fatter+Scott Inc., Austin, Texas. 1984

## Grants and Awards

Derek Bok Center Award for Teaching Excellence 1999-2000

William Jones Scholarship, Harvard University 1998

President's Prize Fellowship, Harvard University 1997-98

William Jones Scholarship, Harvard University 1996

Edmund J. Curley Scholarship, Harvard University 1994

Awarded Dedicated Service Award from Dudley House co-masters, Harvard University 1994

William Jones 1900 Fund Scholarship, Harvard University 1993

Social Anthropology Mellon Foundation Summer Research Grant, Harvard University 1992

President's Prize Fellowship, Harvard University 1991-92

President's Prize Fellowship, Harvard University 1990-91

## Essays/Publications

"Medicine Wheelers and Dealers." In Spirit Wars: Native North American Religions in the Age of Nation Building, Pp. 217-219. Ronald Niezen. University of California Press: Berkeley, Los Angeles, London. 2000

Ambiguous Esteem: Bibles in Dead Language - a short essay assessing the cultural value ascribed to the Eliot Bible in the University of Pennsylvania Rare Book Collections. The essay is included in an edited volume titled Objects of Everlasting Esteem dedicated to prized objects in the University of Pennsylvania Museum. *In press*

## Works in Progress

“Trickster” and “Northwest Coast Indian Religion” are two articles for the Encyclopedia of World Religion. I’ve been commissioned to update or revise existing entries in the encyclopedia. The updates required a complete rewriting of the original articles so the result will be my original articles rather than updates of previous authors’ works.

Against Erasure: A Project for Aboriginal Re-Inscription- a presentation given at the 35<sup>th</sup> Algonquian Conference in London, Ontario, Canada. The presentation serves two functions. One, it discusses the causes and impact of colonial erasure of Aboriginal knowledge of local landscapes. Two, it articulates the initial thoughts of a new project that attempts to re-inscribe Aboriginal languages, cultures, and knowledges into the landscape. It is a first stage to an aboriginal ‘intellectual’ atlas project.

Twittering Machines: Re-enchanting Language in the Twenty-First Century- paper for the 2003 ASA Decennial Meetings in Manchester, England, under the rubric of Anthropology and Science. The paper discusses the nineteenth and early twentieth century “scientific” preoccupations of language study through linguistics and concurrent “disenchantment” of science expressed by artists and social scientists. I also make a case that many twenty-first century practitioners of language sciences are experiencing a similar disenchantment with the abstract formalities of language study and seek to bring the human creativity back into the language studies.

Language, Culture, and Landscape: Protecting Aboriginal “Deep Time” for Tomorrow- an essay expanding upon a paper given at the 2002 UNESCO conference at Harvard University wherein I discuss the importance of recognizing the contribution of Aboriginal knowledge of “deep histories” of local landscapes. Too often protections and preservations have concentrated on tangible material properties such as archaeological and geological sites. I argue a responsible protection and preservation program will also consider the wealth of historical knowledge of local landscapes by aboriginal communities worldwide.

Speech, Text, and Contested Authority: Repatriating Maliseet Linguistic Authority- an essay expanding upon a paper given at the 2002 American Anthropological Association meeting. The essay challenges the prevailing ideas of repatriation to include intellectual property. In addition, the essay also describes the coalescence of an ethno-nation linguistic sovereignty for the Maliseet First Nation at Tobique.

Repatriating Native North America: Anticipating Twenty-first Century Sovereignities- a proposed edited volume of collected essays drawn from the 2002 American Anthropological Association Panel of the same title. The collected essays identify the key areas of critical research for and by a broad cross-section of Native American communities and scholars.

Resisting Culture: Teaching an Aboriginal Language in Canada- This paper elaborates upon the presentation given at the CASCA 2001 conference. The paper discusses the transformation of a ‘weapons of the weak’ strategy of resistance to a ‘weapons of the powerful’ strategy of domination through Gramscian hegemony and Foucaultian discourses of power as exercised by a teacher of aboriginal language.

Rethinking Sovereignty- a strategy paper for Native American communities in rethinking the viability of sovereignty as a political fulcrum for asserting self-determination and self-government. The paper seeks to expand sovereignty to include tangible and intangible properties in the current spirit of repatriation; repatriation of linguistic sovereignty is one example.

Nolasweltom: Translocalizing Cosmological Imaginings- an ethnographic project that utilizes paintings and Maliseet language in a constructed environment to simulate a presence in a specific remembered place on the Tobique Reservation that localizes mythical time as per my cosmological imagining. The project is my attempt as both native and anthropologist to produce an alternative ethnography.

Maliseet language curriculum- an ongoing project assisting Maliseet language teachers in developing teaching materials for use in the Maliseet language classroom at Tobique First Nation, New Brunswick.

## Fieldwork

I spent three years engaged in participant observation at Tobique's Mah-Sos School as well as the Tobique First Nation community. I witnessed the development of the Maliseet Language Program from the first day of class to the end of the third year of fieldwork. In addition, my fieldwork was partially multi-sited as I consulted with representatives of off-reservation language programs and attended their numerous meetings, conferences, and symposia.

I continue to maintain close contact with the primary language maintenance agents regarding the development of their respective programs. I often return to the reservation to witness firsthand some of the changes and events that are pertinent to Maliseet language maintenance and politics within Canada's political economy.

## Teaching

### *University of Wisconsin, Milwaukee*

2003 Anthropology 360. Introduction to Linguistic Anthropology- a upper-level undergraduate and graduate course that introduces key figures and concepts in the field of linguistic anthropology. The course is designed to give graduate and undergraduate students a working knowledge of how to approach research questions in the area of linguistic anthropology.

Anthropology 540. Applications in Anthropology: Native American Oral Traditions- This is a seminar course that traces the historical and political contexts over the last two hundred years of translating Native American oral traditions. It examines the social climate that contributed to intellectual ideologies of translating texts. It is a history of anthropology as well as a comparative/critical study of Native American texts.

Anthropology 314. American Indian Societies and Cultures- an introductory class to broad themes relevant to the historical development of American Indian societies and cultures from the perspective of the four fields of anthropological inquiry. The course also assesses the impact of such historical developments on contemporary American Indian politics and social and cultural revitalization. Finally, the course looks critically at the methods of anthropological knowledge formation and presentation.

Anthropology 641. Seminar in Anthropology- Repatriating Native North America: New Solutions/Old Problems- This seminar class examines anthropological, legal, and general theoretical foundations for approaching the repatriation of tangible as well as intangible properties associated with Native American claims to cultural patrimony. The discussions of the theoretical foundations are balanced by the critical examination of various case studies. The case studies represent the wide range of currently debated repatriation claims by and for Native American communities. The debates are discussed in the critical appraisal of competing interests by various professional interests such as anthropologists, museums, lawyers, nation-states, and ethnic/ethno-nationalities, to name a few.

2002- Anthropology 314. American Indian Societies and Cultures- see above.

### *Harvard University*

1998-2001 Anthropology 97z, Sophomore Tutorial- Professor James L. Matory- an intensive history and theory course of anthropology's key thinkers; required of all social anthropology concentrators.

1999-2001 Anthropology 98z, Junior Tutorial- Reflections on Reflexivity: Recent Ethnographies of (New?) Native Americans- Bernard Perley- an advanced method and theory course designed to introduce students to the range of issues challenging Native Americans today and the variety of ways anthropologists have written about them. In addition, the course

prepares the students for thesis prospectus preparation as well as fieldwork preparation through a series of ethnographic projects.

- 1998, 2000 Foreign Cultures 34, Mesoamerican Civilizations- Professor William L. Fash and David Stuart- a 'core' course designed to give undergraduates a general understanding of the phenomenon 'Mesoamerica' through (ethno)history, archaeology, and ethnography.
- 1994 Foreign Cultures 58, Mesoamerica: Central American Civilization- Professor Rosemary Joyce- see above.
- 1994 Women's Studies 101r, Stealing the Light: Native American Women Writers- Visiting Professor Betty Louise Bell- a literature course focusing on the transformation of Native American storytelling traditions from the late nineteenth century to today as practiced by Native American women writers.
- 1993 Native Peoples of North America- Professor Ronald Niezen- an introductory course describing the variety of native cultures of Native North America and many of the key issues challenging contemporary Native Americans.

*University of Massachusetts, Boston*

- 1993-1994 History and Culture of Native North America- Bernard Perley- an introductory survey course that concentrates on a four-field anthropology approach to the history and cultures of Native North American Indians.

*The University of Texas at Austin*

- 1985-1988 Visual Communications
- 1987-1988 Advanced Visual Communication
- 1988 Architectural Engineering Graphics

**Lectures and Presentations**

- 2003 Against Erasure: A Project for Aboriginal Re-Inscriptions- a presentation at the 35<sup>th</sup> Algonquian Conference at London, Ontario.
- Guest lecturer and consultant at the Wabanaki Institute where Wabanaki scholars gathered to brainstorm projects and methods for teaching about Wabanaki cultures and histories in the Maine school system.
- Language, Culture, and Landscape: a Proposal for an Aboriginal Environmental Science- guest lecture for Department of Environmental Studies at the University of Ontario, London, Ontario.
- 2002 Language, Culture, and Landscape: Protecting Aboriginal "Deep Time" for Tomorrow- paper delivered at the UNESCO Conference in Cambridge, MA.
- Speech, Text, and Contested Authority: Repatriating Maliseet Linguistic Sovereignty- paper at the 2002 Annual Meeting of the American Anthropological Association, New Orleans, LA.
- Salvage Anthropology, Native Anthropology: Quandaries and Ironies- Guest Lecture at University of Western Ontario, London, Ontario.
- Salvaging "The Vanishing Race": 21<sup>st</sup> Century Continuities and Ironies- presentation at the "The Problem of Race" conference sponsored by the W.E.B. DuBois Graduate Society, Harvard University.

- 2001 (Alter)natives- Practicing a Once and Future Anthropology- paper at the 100<sup>th</sup> Annual Meeting of the American Anthropological Association, Washington DC.
- Resisting Culture: Teaching an Aboriginal Language in Canada- paper at the CASCA Conference *Culture, Difference, Inequality*, Montreal, Quebec.
- 1998 The Beauty In Simple Things: Native American Literature in Contemporary Oral Traditions- Guest Lecture at Emerson College, Boston.
- Caliban's Dilemma: Native Peoples, Language Maintenance, and Alternative Vitalities- Guest lecture at University of Massachusetts, Boston.
- 1995 Challenging the Native Mind- Keynote Address at the Mah-Sos School Aboriginal Education Conference, New Brunswick.
- 1994 Indigenous People in Anthropology- Guest lecture at St. Thomas University, New Brunswick.
- 1994 What I Have Is A Story, Presentation, Harvard University.
- Healing Invisible Wounds- Presentation for the Harvard Divinity School Conference *Before My Shadow Walks*, Harvard University.
- 1993 Negotiating Anthropology and the Study of Native American Oral Traditions- Guest lecture for *Native Peoples of North America*, Harvard University.
- The Importance of Language Retention in Native Communities- Guest lecture for *Native America: Contemporary Issues*, University of Massachusetts, Boston.
- A Chameleon in a Forest of Margins- Presentation for Women's Studies Conference *Feminism and Multi-Culturalism: Diversity, Identity, Personal Historiography*, Harvard University.
- 1992 1492 The Age of Discovery, 1992 The Age of Recovery- Presentation at the 'silent vigil' on the steps of the Widener Library, Harvard University.
- Columbus Day 1992: A Personal Reflection- Guest lecture for *Native American Religious Traditions of the Southwest*, Harvard University.
- Trapped in Amber- Guest lecture for *The Indian Question in the Americas*, Harvard University.

## Services

- 2002-2003 Selection Committee for Director of American Indian Studies, University of Wisconsin, Milwaukee, WI.
- 1997-1999 Dudley House Arts Coordinator, Harvard University
- 1993-1994 Dudley House Arts Facilitator, Harvard University.
- 1992-1994 Resident Advisor, GSAS Graduate Dormitories, Harvard University.
- 1991-1994 Member, Council of Native American Students, GSAS, Harvard University.
- 1991-1994 Member, W.E.B. DuBois Graduate Society Steering Committee, Harvard University.
- 1991-1995

## Memberships and Affiliations

American Anthropological Association  
 Canadian Anthropology Society  
 Member- Tobique First Nation, New Brunswick

## Résumé of Darren J. Ranco

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### Employment

- Dartmouth College* Hanover, NH 7/03 -  
• Tenure Track, Assistant Professor appointment, jointly in Native American Studies Program and Environmental Studies Program  
• Teaching of Undergraduate course in Native American Studies and Environmental Studies, including courses on Tribal Governments, Indian Policy, Native Environmental Issues, the Politics of Representation, and Environmental Justice.
- University of California, Ethnic Studies Dept.* Berkeley, CA 7/00 - 6/03  
• Tenure Track, Assistant Professor appointment in Native American Studies Program.  
• Teaching of Undergraduate and Graduate courses in Native American Studies and Ethnic Studies, including courses on Tribal Governments, Indian Policy, Native Environmental Issues, Environmental Justice, and Indigenous Research Methodologies.
- University of Southern Maine* Portland, ME 9/97 - 6/99  
• Visiting Lecturer in the Department of Geography-Anthropology at the University of Southern Maine, Sanford Campus. Designed and taught course on North American Indians.

### Education

- Harvard University, Department of Anthropology* Cambridge, MA 9/93 - 11/00  
• Master of Arts (MA) received, Spring 1997  
• Dissertation Defended, 5/00, Degree (PhD) Awarded, 11/00  
• Research Interests: Native American Political Action and Government, Native American Law and Environments  
• Dissertation Title: *Environmental Risk and Politics in Eastern Maine: The Penobscot Indians and the United States Environmental Protection Agency*
- Vermont Law School* S. Royalton, VT 8/97 - 8/98  
• Master of Studies in Environmental Law (MSEL) received *magna cum laude*, Summer 1998  
• One of only two Masters students to make the Dean's List for the year (GPA 3.7)  
• First Nations Environmental Law Fellow (Competitive Tuition Fellowship and Stipend)  
• Received *Academic Excellence Award* for Highest Grade in Administrative Law  
• Engaged in research for PhD dissertation  
• Independent Study and Coursework on Environmental Ethics, Risk Assessment, Environmental Justice, Indigenous Rights and the Environmental, U.S. Environmental Policy
- Dartmouth College* Hanover, NH 9/89 - 6/93  
• BA, *Cum Laude*, in Anthropology (High Honors) and Classical Studies - June, 1993 GPA 3.42

### Publications

"Northeastern Native Americans." Forthcoming. In *Native North America: A Portrait of a People*, Duane Champagne, ed. Detroit, MI: Visible Ink Press.

“A Native Anthropological Ethics: Hermeneutics, Hunting Stories, and Theorizing from Within.” Forthcoming. In *Research Ethics in Indian Country*, Maureen Smith, ed. Orono, ME: University of Maine Press.

“Power and Knowledge in Regulating American Indian Environments: The Trust Responsibility, Limited Sovereignty, and the Problem of Difference.” Forthcoming. In *Environmental Crisis, Crisis in Epistemology*, Bunyan Bryant, ed. Washington, DC: Island Press.

“The Indian Ecologist and the Politics of Representation: Critiquing the Ecological Indian in the Age of Ecocide.” Forthcoming. In *Re-figuring the Ecological Indian*, Michael Harkin, ed. Lincoln: University of Nebraska Press.

“Environmental Risk, Fish Consumption, and American Indians: Exploring the Logic of Genocide.” In *Bad Subjects*, volume 55 (May 2001), pp. 9-12.

## Honors and Grants

<i>Ford Foundation Postdoctoral Fellow</i>	S. Royalton, VT	9/02 – 8/03
Year-long postdoctoral fellowship at Vermont Law School funded by the Ford Foundation to complete research on forthcoming book, expanding on work from the doctoral dissertation.		

<i>Charles Eastman Dissertation Fellow</i>	Hanover	9/99 - 7/00
Year-long appointment in Native American Studies at Dartmouth College to complete writing of the dissertation. Award includes stipend, travel and research expenses, and office space.		

<i>First Nations Environmental Law Fellow</i>	S. Royalton, VT	8/97 - 8/98
One of five Native Americans to receive tuition funding for MSEL degree at Vermont Law School. Engaged in active seminars on Native American environmental issues.		

<i>EPA/ Environmental Careers Organization Fellow</i>	Boston, MA	4/95 - 3/97
As an EPA/Environmental Careers Organization (ECO) Fellow, served as a liaison between the US EPA regional office and Federally Recognized Tribes in New England. Responsibilities included administering Federal Grants, coordinating and training EPA personnel on Tribal Affairs in New England, and amassing information for tribes to build capacity in their environmental programs. Served as the primary mediator between Tribes and EPA on the development of Tribal/EPA Agreements—a legal document being developed to build tribal environmental capacity.		

<i>Harvard Administered Minority Scholarship</i>	Cambridge, MA	9/93 – 6/00
Tuition (6 years) and Stipend (2 years) scholarship for Graduate school education.		

<i>Daniel Simon Award for Outstanding Academic Achievement</i>	Hanover, NH	6/93
Recipient of Prize for Outstanding Native American project for my Senior Honors Thesis, <i>Penobscot Indian Ethnic Identity: Family and Community Values</i> .		

<i>Mellon Minority Fellowship</i>	Hanover, NH	7/91 - 6/93
One of five sophomores selected to participate in an intensive fellowship program to encourage minority students to do their own original scholarship as a basis for future PhD research.		

## Teaching Experience

<i>Visiting Lecturer</i>	University of Southern Maine	Portland, ME	9/97 - 12/97; 1/99 - 6/99
Visiting Lecturer in the Department of Geography-Anthropology at the University of Southern Maine, Sanford Campus. Designed and taught course on <i>North American Indians</i> . Emphasis was placed on the relationship of aboriginal cultures to their environments, with a particular focus on the interrelationship between post-contact environments and changing Native American institutions.			

*Teaching Fellow* Harvard, Anthropology Dept. Cambridge, MA 9/96 - 6/97  
Serving as a teaching assistant, Fall 1996 and Spring 1997 Semesters for an interdisciplinary course, cross listed in the JFK School of Government, the Harvard Graduate School of Education, Harvard Law School, and in the Faculty of Arts and Sciences as Anthropology 199: *Native Americans in the 21st Century: Nation Building*.

*Provost Course Planning Research Associate* Cambridge, MA 3/96 - 8/96  
Working through the Harvard Native American Program (HNAP), I coordinated the faculties involved in Anthropology 199 (see above) to come up with an integrated syllabus that reflected the desired outcomes of the interfaculty initiative. Activities included collecting syllabi from other courses taught about Native American Nation Building and Sovereignty from universities in the US and Canada and offering my recommendations to the four faculty involved in the course.

*Teaching Fellow* Harvard, Anthropology Dept. Cambridge, MA 1/96 - 6/96  
Served as a teaching assistant, Spring 1996 Semester for a lecture course, Anthropology 110: *Introduction to Social Anthropology*.

*Teaching Fellow* Harvard, Anthropology Dept. Cambridge, MA 1/95 - 1/96  
Served as a teaching assistant, Spring 1995 and Fall 1995 Semesters for a lecture course, Anthropology 161: *Native Peoples of North America*.

*Thesis Advisor* Harvard University Cambridge, MA 9/94 - 6/97  
Served as primary thesis advisor for five students during the Academic years 1994-5, 1995-6, 1996-7 in the anthropology, social studies, and folklore and mythology departments.

*Peer Advising Teaching Fellow* Dartmouth College Hanover, NH 6/93 - 9/93  
Responsible for co-directing summer seminar for Mellon Minority Fellows. Topics included the minority experience in academia, how to do a senior thesis, how to apply for graduate school, how to conduct professional research.

### **Public Lectures and Presentations (Partial List)**

“Towards an Anthropology of State Institutions: Law, Bureaucracy, and Process” AAA Meetings, November 23, 2002.

“Inventing Shepard Krech and the Politics of Representation: Historicizing Academic Anthropology in the Age of Ecocide” Refiguring the Ecological Indian Conference, Laramie, Wyoming, April 26<sup>th</sup>, 2002.

“Bureaucratic Process, Indigenous Knowledge, and the Environmental Protection Agency: Re-Figuring State-Sanctioned Knowledge” AAA Meetings, November 28, 2001.

“Squeezing the Frog: Problems in Implementing Tribal Environmental Standards” Conference on Natural Resources, Native Rights, Scripps College Humanities Institute, April 21, 2001.

“Environmental Risk, Fish Consumption, and American Indians: Exploring the Logic of Genocide” 13<sup>th</sup> Annual Red Clay Conference, March 16, 2001, Athens, Georgia.

“Negotiating ‘Traditional’ Knowledge: Tribal Advocates of Alternative Views of Risk on the Penobscot River” AAA meetings, November 21, 1999.

“Problems in Assessing Tribal Environmental Risk” National Tribal Environmental Council Annual Meeting, May 20, 1999, Eureka, California.

“Making Traditional Knowledge Fit the State Mold: Alternative Views of Risk and Fish in the Penobscot



River” CASCA meetings, May 15, 1999, Quebec city.

“American Indian Identity: Trickstering, Creativity, and Understanding” Harvard University, Lecture in Nation Building Class, October 16, 1997.

“Understanding Closeness: Problems and Advantages in a Native Anthropology” Harvard University Department of Anthropology, May 12, 1996, Cambridge, MA.

“The National Environmental Policy Act and Indian Tribes: Lessons from New England” American Bar Association Annual Meetings, October 6, 1995, Boston, MA.

## Academic Service

*Coordinator, Native American Studies Program* Berkeley, CA 8/01 – 7/02  
Directed the Native American Studies Program, a full academic major and minor program in the Department of Ethnic Studies. Responsibilities included curriculum development, hiring lecturers, coordinating a lecturer series, resolving Native American Studies conflicts and issues in the Department of Ethnic Studies.

*Ethnic Studies Oversight Committee* Berkeley, CA 9/01 -  
Serving as a Faculty member of this University-wide committee, charged with ensuring the continued development of the Ethnic Studies Department.

*Non-Resident Tutor* Cambridge, MA 9/95 - 6/97  
Served as an academic advisor to Sophomores in Adams House, a residential unit at Harvard University.

*Sexual Assault Peer Advisor* Hanover, NH 10/92 - 6/93  
Served as a peer resource for victims of sexual assault in a student outreach program for victims of sexual assault.

## Professional Activities

*Member, Native American Fish and Wildlife Society* 8/95 -

*Member, American Anthropological Association* 9/94 -

*Member, American Ethnological Society* 9/94 -

*Ridge Runner* United States Forest Service Hanover, NH 6/93 - 9/93  
Patrolled the Appalachian Trail between Hanover and Mount Moosilauke, keeping track of through hikers and maintaining environmental upkeep on the trail. Responsibilities included writing tickets for illegal use of forestry lands, littering, etc.

Attachment 10

**First Annual Wabanaki Studies Institute**

Monday, June 23, 2003

8:30 to 10:30	Welcome, Introductions, Opening Prayer
10:30 to 11:30	LD 291 Overview - Donna Loring
11:30 to 12:30	Lunch
12:30 to 2:00	Introduction to Important Concepts and Terms – Maureen Smith
2:00 to 3:00	Introduction to Concentrated Areas of Study – Maureen Smith
3:00 to 5:00	Small groups

Tuesday, June 24, 2003

8:30 to 10:30	Addressing Stereotypes, Bias, Prejudice Part 1 – Darren Ranco and Rebecca Sockbeson
10:30 to 12:00	Wabanaki History Overview – Dan Paul
12:00 to 1:00	Lunch
1:00 to 3:00	Wabanaki Cultural Overview – Wabanaki Community Representatives
3:00 to 5:00	Small groups

Wednesday, June 25, 2003

8:30 to 10:30	Introduction to Culturally Based Curriculum – Marie Battiste
10:30 to 12:00	Wabanaki Oral Tradition – Bernard Perley
12:00 to 1:00	Lunch
1:00 to 3:00	Hudson Museum
3:00 to 5:00	Small Groups at the Hudson
6:30	Maine American Indian Studies and LD 291: A Panel Discussion with Wabanaki Scholars

Thursday, June 26, 2003

8:30 to 10:30	Addressing Stereotypes, Bias, Prejudice Part 2 – Darren Ranco and Rebecca Sockbeson
10:30 to 12:00	Small Groups
12:00 to 1:00	Lunch
1:00 to 5:00	Penobscot Community and Museum Visit
5:00	Pot Luck Dinner followed by a Social at the Kateri Center

Friday, June 27, 2003

8:30 to 10:00	Teaching Controversial Issues – A Panel Discussion
10:00 to 12:00	Small Groups
12:00 to 1:00	Lunch

1:00 to 4:00	Idea Sharing and Group Findings
4:00 to 5:00	Closing

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1. Public Law 2001, Chapter 403
  2. Members of the Wabanaki Studies Commission
  3. Summary of Meetings of Wabanaki Studies Commission.
  4. Vision of Wabanaki Studies Commission
  5. Concentrated Areas of Study
  6. The Culture Circle
  7. Preliminary Wabanaki Studies Resource List
  8. Wabanaki Studies Work Plan
  9. Resumes of Wabanaki Scholars
  10. Schedule for Wabanaki Studies Summer Institute